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ABSTRACT

This guide is designed for language teachers training Peace Corps volunteers in Nyanja for service in Zambia, and focuses on daily communication skills in that context. It consists of a language "survival kit" of useful phrases and vocabulary, conjugation of the verb "to be," the Zambia national anthem, extensive notes on verb tenses and interrogatives, and trainer and trainee materials for nine lessons at beginner and intermediate levels. Each lesson targets a specific competency. Trainer and trainee lesson outlines include a text or dialogue, vocabulary list, grammar and usage notes, and exercises to reinforce learning; the trainer version suggests some procedures. Targeted competencies include: conducting a meeting in a rural setting; explaining the purpose of latrines; locating a well; explaining maintenance of a well; explaining to mothers how to prepare ORS; discussing waterborne diseases and their causes; giving advice on waterborne-disease treatment and prevention; identifying steps in pit latrine construction; and explaining good sustainable health practices, especially to women. (MSE)

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ED 402 743

PEACE CORPS/ZAMBIA

PST 1995 SPECIAL LESSONS

NYANJA

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(TRAINER/TRAINEE COPIES)

SURVIVAL KIT

(Remember, this Language does not have the same structure as English. Therefore if you need clarification consult your Trainer)

Hello	-	Bwanji?
How are you	-	Uli bwanji?
How are you (plural or respect)	-	Muli bwanji?
How are you Mother?	-	Muli bwanji Mai?
How are you Father?	-	Muli bwanji Tate?
Welcome	-	Fikani
My name is	-	Dzina langa ndine....
What is her/his name?	-	Dzina lake ndi...
I came/come from America	-	Ndinacokera ku Ar..erica
I am American	-	Ndine waku America
Where in America?	-	Kuti ku America?
State of....	-	Dela la...
What job/work will you do?	-	Mudzagwira nchito yanji?
I will do the job of ..	-	Ndidza gwira nchito ya...
I want hot water	-	Ndifuna madzi akupya
I want cold water	-	Ndifuna madzi ozizira
I want food	-	Ndifuna cakudya
I want to sleep	-	Ndifuna kugona
I want to go to	-	Ndifuna kupita ku...
I want a spoon	-	Ndifuna sapuni
I want a plate	-	Ndifuna mbale
I want a cup	-	Ndifuna kapu
I want a lamp/candle	-	Ndifuna nyale/khendulo
Give me soap	-	Ndipatseko sopo
Give me a m tchbox	-	Ndipatseko bokos' lamachisa
Give me water to drink	-	Ndipatseko madzi akumwa
Where is the toilet?	-	Kodi cimbudzi cili kuti?
I am feeling cold/hot	-	Ndimvera mphepo/kupya
I feel sick	-	Ndimvera kudwala
I feel pain	-	Ndibvera kupweteka
I am tired	-	Ndalema

TRAVELLING

Where is the bus/taxi going	-	Kodi basi/taksi ipita kuti?
Where is the bus that goes to	-	Kodi basi yaku...ilikuti?
How far?	-	Kodi ndi kutali bwanji?
How much to...	-	Kodi ndi zingati ku...?
When is it leaving?	-	Ipita liti?

Where will you alight?	-	Udzatsikila pati?
I will alight at....	-	Ndidzatsikila pa..
Give me change	-	Ndipatseni cenji

MARKET

I want to buy fruits	- Ndifuna kugula zipatse
I want to buy oranges	- Ndifuna kugula malalanje
I want to buy bananas	- Ndifuna kugula nthoci
I want to buy pineapples	- Ndifuna kugula zinanadzi
I don't want this	- Sinifuna ici
I don't want two	- Sindifuna ziwiri
I want one	Ndifuna cimodzi

GETTING SOMEONE'S ATTENTION

I am sorry	-	Pepani
Excuse me	-	Ndikululukileni
Can you help me please?	-	Munganithandizeko?

EXPLAINING YOUR SITUATION

I don't speak Nyanja well/ much	Sindilankhula bwino cinyanja
But I am trying to learn	Koma ndiyesa kuphunzira
I speak Nyanja a little but	Ndilankhula cinyanja pang'ono
I am learning.	pang'ono koma ndiphunzira
I am sorry, I don't understand	Pepani sindimvera
I can understand if only	Ndingamvere ngati mulankula
you can speak slowly	pang'ono pang'ono.

HELPING YOURSELF UNDERSTANDING

Please repeat /I beg your pardon	-Pepani bwelezamponi
Did you say...	-Kodi munakamba...
Would you speak more slowly	-Mungalankhuleko pangono pangono
How do you say...	-Mukamba bwanji
How do you write that?	-Mulemba bwanji ico?

CHECKING WHAT YOU SAID

Did I say that correctly?	-	Kodi ndinakamba bwino cija?
Did you understand me?	-	Kodi munandimvetsa?
Please correct me if I say something wrong.	-	Muzindikonza ngati ndakamba molakwa.
Did I pronounce it correctly	-	Kodi ndinanena bwino?

No	-	Iai/ai
Yes	-	Inde
News	-	Nkhani
Father/Mother	-	Tate/Mai
Man/woman	-	Mwamuna/mkazi
Thank you	-	Zikomo
Name	-	Dzina
Sister	-	Mlongo
Brother	-	Mlongo
Who	-	Ndani
Work	-	Nchito
Buy (v)	-	Gula
Sorry	-	Pepa
Excuse	-	Kukhululuka
Help (n)	-	Thandizo
Help (v)	-	Kuthandiza
To please	-	Kondweletsa
Able	-	Khoza
Speak	-	Lankhula
Say	-	Nena
But	-	Koma
Try	-	Yesa
Little	-	Pang'ono
Much	-	Zambiri
Learn	-	Phunzira
Slowly	-	Pang'ono pang'ono
Again	-	Bwerezanso
More	-	Ina
Write	-	Lemba
Stranger	-	Mlendo
Correct	-	Konza
Not	-	Si
But not	-	Koma osati
Often	-	Kambiri
Quickly	-	Mwam'sanga
Nicely	-	Bwino bwino
Fast -	-	Msanga
Why	-	Cifukwa
Maybe/Perhaps	-	Kapena
To drink	-	Kumwa
later	-	Bwino lake
Drink	-	Imwa
Water	-	Madzi
Food	-	Cakudya

Cold - Kuzizira
hot - Kupya
To sleep (v) Kugona
Go - Pita
Spoon - Sapuni
Plate - Mbale
Soap - Sopo
Lamp - Nyale
Matchbox - Bokosi la machisa
Drinking water Madzi akumwa
Give me - Ndipatse
Toilet - Cimbuzi
I am feeling Ndimvera
Hungry/ (hunger) Njala
Sickness - Matenda
Excuse me - Ndikululukireni
Pain - kuwawa
Thirst - Ludzu
Tired - Kutopa/ kulema
How many/ much - Ndi angati/ Ndi zingati
Leave - Coka
Alight - Tsikila
Get on - Kwela
Fruits - Zipatso
Children - Ana
House - Nyumba
To cook - Kuphika
To bath - Kusamba
To rest - Kupumula
Want - Funa
I don't want- Sindifuna
Where? - Kuti?
To have - Ndiri ndi

TO BE

EMPHASIZE	PRESENT	PAST	FUTURE
Ine	Ndiri/Ndine	Ndinali	Ndidzakhala
Iwe	Uli	Unali	Udzakhala
Uyu	Ali	Anali	Adzakhala
Ife	Tiri	Tunali	Tudzakhala
Inu	Muli	Munali	Mudzakhala
Awa	Wali	Wanali	Wadzakhala

	NOUN PREFIX	NOUN	ADJECTIVAL PREFIX	ADJECTIVE	PRONOMINAL PREFIX	PRONOMINAL VERB
1	Mu-	Mu/ntu	wa-	wa/bwino	wa-	wa/[illegible]
2	A-	A/ntu	a-	a/bwino	a-	a/[illegible]
3	Mu-	M/tengo	wa-	wa/bwino	wa-	wa/[illegible]
4	Mi-	Mi/tengo	ya-	ya/bwino	ya-	ya/[illegible]
5	Li-	Li/[illegible]	li-	li/bwino	li-	li/[illegible]
6	Ma-	Ma/[illegible]	a-	a/bwino	a-	a/[illegible]
7	Chi-	Ch/tsime	chi-	chi/mwezi	ch-	ch/[illegible]
8	Zi-	Zi/tsime	zi-	zi/biri	za-	za/[illegible]
9	N-	N/khuku	ya-	ya/kuda	ya-	ya/bwino
10	N-	N/khuku	za-	za/kuda	za-	za/bwino
11	Ki-	Ki/mwana	ka-	ka/mphamvu	ka-	ka/[illegible]
12	Ti-	Ti/kana	ta-	ta/mphamvu	ta-	ta/[illegible]
13	U-	U/lesi	wa-	wa/pa	wa-	wa/[illegible]
14	Uk-	Uk/mwa	akwa-	akwa/bwino	ku-	ku/[illegible]
15	Pa-	Pa/bwalo	pa-	pa/uve	pa-	pa/kunze
17	Ku-	Ku/bwalo	kwa-	kwa/kuda	ku-	ku/opsya
18	M-	M/nyumba	mwa-	mwa/eothi	mwa-	mwa/kunz

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IMANI TIMTAMANDE ZAMBIA

Imani, timtamande Zambia,
Dziko la cimwemwe ndi umodzi.
Ife tinamenyera ufulu,
Tinapata ufuluwu:
Umodzi ndi mphamvu.

Africa ndiye Mayi wathu,
Dzanja la Mbuye lamdalitsa.
Tiyeni tonse tigwirizane,
Ndife abale m'dziko:
Umodzi ndi mphamvu.

Dziko limodzi, mtundu umodzi,
Ndi cilakolako cathutu.
Ulemu ndi mtendere m'dziko
Monga nkwazi m'mwamba:
Umodzi ndi mphamvu.

Timtamande Mlungu, Mlungu wathu,
Adalitse Zambia, Zambia Zambia.
Omasuka pansi pa ndembela yathu
Zambia timtamande:
Umodzi ndi mphamvu.

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NYANJA TENSES

1. STATE

i) PRESENT STATE

Commonly expressed by state verbs such as kukhala; (to be) kukhala; (to live,) kukhala ndi; (to have,) kumvera; (to feel.)

Affirmative	Negative
Ndiri bwino - I am fine	Sindiri bwino
Ndine odwala- I am ill	Sindine odwala
Ukhala mu Kabwe; You live in Kabwe	Sukhala mu Kabwe
Ali ndi nyumba ; He/she has a house	Alibe nyumba
Timvera njala; We feel hungry	Sitimvera njala
Cili bwino; It is good/alright	Sicili bwino
Ndi cowola; It is rotten	Sicowola
Zili bwino; They are alright	Sizili bwino
Ndi zofewa; They are soft	Sizofewa

a) • Is the state obtaining at this moment [NOW]
b) • Is the state 'always', started in the past and still exists [ALWAYS]

ii) PAST STATE

Affirmative	Negative form
Ndinali bwino/odwala; I was well/ill	Sindinali bwino/odwala
Unali kukhala mu Kabwe; You lived in Kabwe	Sunali kukhala mu Kabwe
Anali ndi nyumba; He/she had a house	Sanali ndi nyumba
Munali kumvera mphepo; You were feeling cold	Simunali kumvera mphepo
Cinali bwino; It was alright	Sicinali bwino
Zinali ndi madenga; They had roofs	Zinalibe madenga

a) • Was the state during /at a certain period in the past
b) • Was always the state in the past.

iii) FUTURE STATE

Affirmative form	Negative form
Ndidzakhala bwino/olemera; I shall be alright/rich	Sindidzakhala bwino/olemera
Udzakhala mu Kabwe; You will live in Kabwe	Sudzakhala mu Kabwe
Adzakhala ndi nyumba; He/she will have a house	Sadzakhala ndi nyumba
Tidzamvera ludzu; We shall feel thirsty	Sitidzamvera ludzu

Cidzakhala kuipa: It will be bad	Sicidzakhala kuipa
Zidzakhala zodabwitsa: They will be surprising	Sizidzakhala zodabwitsa

- will be the state during/at a certain period in the future.
- will always be the state in the future.

2. SOMETHING YOU DO NOW

Affirmative form pp + root + a	Negative form Si + pp + root + a
Ndithandiza ; I help	Sindithandiza
Uyenda ; You walk/go	Suyenda
Abwela ; He/she comes	Sabwela
Tiotha ; We warm ourselves	Sitiotha
Mumvera ; You listen	Simumvera
Apenya ; They see	Siapenya
Cipita; It goes	Sicipita
Zicita ; They do	Sizicita

a) • Expresses "DO NOW" (at this moment/occasion) PRESENT SIMPLE
e.g. Ndithandiza tsopano ; I help now/at this moment

b) • Implies "DOING IT NOW" (continuously now) PRESENT CONTINUOUS
e.g. Uyenda ; You are walking (continuously now)

c) • Can express "DO EVERYDAY" (daily practice: HABIT) PRESENT SIMPLE
e.g. Abwela masiku onse; He/she comes everyday.

d) • Can express immediate future of today "SHORTLY/ABOUT TO"
e.g. Tiotha tsopano ; We shall warm oursleves shortly/We are about to warm ourselves.

3. SOMETHING YOU ARE DOING AT THIS MOMENT

Affirmative form pp + infinitive	Negative form Si + pp + infinitive
Ndikuthandiza; I am helping	Sindikuthandiza
Ukuyenda ; You are walking	ukuyenda
Akubwela ; He/she is coming	Sakubwela
Tikuotha ; We are warming ourselves	Sitikuotha
Mukumvera ; You are listening	Simukumvera
Akupenya ; They are seeing	Sakupenya
Cikupita ; It is going	Sicikupita
Zikucita ; They are doing	Sizikucita

a) • Not used with words of instant action e.g. Mwalila ; die
b) • Expresses ACTION IN PROCESS/TAKING PLACE this moment(PRESENT CONTINUOUS)
c) • Expresses ACTION IN THE PROCESS NOW/TAKING PLACE NOW but not necesarily this moment. e.g. Tikukonzekela mayeso; We are preparing for exams (not necessarily preparing at the time this sentence is uttered. It could be this week, this month, etc.
d) • Can also be expressed in the following forms: to be in present + infinitive
e.g. uli kumvera ; You are listening pp + root + a e.g. Apenya; He is seeing/watching
N.B. See (2b) above.

4. **SOMETHING YOU DO HABITUALLY** PRESENT HABIT

Affirmative form pp + ma + root + a	Negative form si + pp + ma + root + a
Ndimathandiza ; I customary help	Sindimathandiza
Umayenda ; You usually walk/ go	Sumayenda
Timaotha ; We always warm ourselves	Sitimaotha
Mumamvera ; You customary listen	Simumamvera
Amapenya ; They usually see	Samapenya
Cimapita ; It usually goes	Sicimapita
Zimatica ; They always do	Sizimacita

With prepositions

Kumakhala kuli ; There always is	Kumakhala kulibe
Pamakhala pali ; There(on) always is	Pamakhala palibe
Mumakhala muli ; There (in) always is	mumakhala mulibe

5. **SOMETHING YOU HAVE JUST/ALREADY DONE TODAY - PRESENT**

Affirmative form pp - a - root - a	**Negative form** Si - pp - a - root - a
Ndathandiza ; I have just/ already helped	Sindinathandize
Wayenda ; You have just/ already walked	Sunayende
Abwela ; He/ she has just/ already come	Sanabwele
Taotha ; We have just/ already warmed ourselves	Sitinaothe
Mwamvera ; You have just/ already heard	Simunamvere
Aona ; They have just/ already seen	Sanaone
Capita ; It has just/ already gone	Sicinapite
Zacita ; They have just/ already done	Sizinacite

a) • Can express continuity of state e.g. Ife takalamba ; We are old
b) • Is used with "ngati" to express "if" a conditional clause or "when" a time clause.
e.g. ngati mwafika...; If you arrive / when you arrive (referring to the future).
c) • Can express purpose when used with mwina e.g. Bweletsani zakudya mwina tadwala;
Bring some food least/ in case we are ill.
d) • Is used to ask and answer questions at present.

A: Kodi capita? ; Has it gone?
B: Iyai, sicinapite.; No it has not gone (yet).

NB. The negative form means HAVE NOT YET
e.g. Zacita - ; They have done - Sizinacite ; They have not done (yet).

6. **DID RECENTLY TODAY/A LONG TIME AGO**

Affirmative form (pp - na - root - a)	Negative form (si - pp - root - e)
Ndinathandiza ; I recently helped (today) I helped yesterday	Sindinathandize
Unayenda ; You recently walked/ You walked yesterday	Sunayende
Anabwela ; He she recently came/ He/ she came yesterday	Sanabwere
Tinaotha ; We recently warmed/ We warmed yesterday	Sitinaothe

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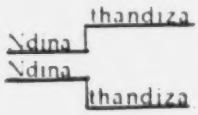
Munamvera : You recently Listened / You listened yesterday	Simunamvere
Anaona : They recently saw / They saw yesterday	Sanaone
Cinapita : It recently went / It went yesterday	Sicinapite
Zinacita : They recently did / They did yesterday	Sizinacite

a)• Expresses what you did a short time ago / a while ago/ this morning/ at 1000 hours TODAY RECENT PAST TODAY. However the intonation is different from the one for PAST SIMPLE



(Recent past)

(Past Simple)

b)• Expresses what you did yesterday / a long time ago / two days ago / even today. PAST SIMPLE. Fo the correct intonation see o (a) above.

7. <u>WAS DOING IN THE PAST</u>

Affirmative form pp - ma - root - a	Negative form Si - pp - root - a
Ndimathandiza ; I was helping / I used to help	Sindimathandiza
Umayenda ; You were walking / You used to walk	Sumayenda
Amabwela ; He / she was coming / He / she used to come	Samabwela
Timaotha ; We were warming / used to warm ourselves	Sitimaotha
Mumamvera ; You were listening / used to listen	Simumamvera
Amaona ; They were seeing / used to see	Samaona
Cimapita ; It was going / used to go	Sicimapita
Zimacita ; They were doing / used to do	Sizimacita

a) • Describes something that was going on continuously during a certain period in the past. (PAST CONTINUOUS).

M'mawa monse; all morning / dzuwa lonse; all day / masana ; in the afternoon usiku onse; all night long / sabata lonse; all week / caka conse ; all year long.

e.g. Mumamvera cilimba usiku onse; You were listening to the radio all night (long).

b) • Describes something that was a HABIT in the past. (USED TO DO)

e.g. Amabwela kundicezela; He / she used to visit me.

NB. This meaning can also be expressed by these forms:-

1. To be in past + infinitive ⟶ Munali kumvera cilimba; You were listening to the radio. Neg. Simunali kumvera ; You were not listening....

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2. pp + nka + root + a → Ankaona mtsinje; They used to see/watch the river
They were seeing the river. Neg. Sankaona mtsinje. They didn't use to watch/see the river.

8. HAD (ALREADY) DONE SOMETHING IN THE PAST (PAST PERFECT)

Affirmative form pp + nali ... pp + ta + root + a	Negative form Si + pp + nali ..... pp + ta + root + a
Ndinali nditathandiza ; I had helped	Sindinali nditathandiza
Unali utavenda ; You had walked/gone	Sunali utavenda
Anali atabwela ; He/she had come	Sanali atabwela
Tinali titaotha ; We had warmed ourselves	Sitinali titaotha
Munali mutamvera ; You had listened/heard	Simunali mutamvera
Anali ataona ; They had seen/watched	Sanali ataona
Cinali citapita ; I had gone	Sicinali citapita
Zinali zitacita ; They had done	Sizinali zitacita

a) • Describes something that had happened before another did in the past.
e.g. Pamene munafika, ndinali nditakonzekela.
When you arrived, I had already prepared myself.

b) • The construction above can also be expressed by 'to be past' + present perfect.
e.g. Tinali tapita musanabwere ; We had left before you came.

NB. Another negative form is possible but this gives the meaning : HAVING NOT YET DONE.
pp + nali .... pp + sana + root + e

Ndinali ndisanathandize ; I had not yet helped.
Unali usanabwele ; You had not yet come.
Anali asanayende ; They had not yet walked/gone.
Tinali tisanaothe ; We had not yet warmed ourselves.
Munali musanamvere ; You had not yet listened/heard.
Anali asanaone ; They had not yet seen.
Cinali cisanapite ; It had not yet gone.
Zinali zisanacite ; They had not yet done.

9. WILL DO SOMETHING (NOW/TOMORROW OR ANY OTHER DAY THEREAFTER - FUTURE SIMPLE.

Affirmative form pp + dza + root + a	Negative form si + pp + dza + root + a
Ndidzathandiza ; I will help (now or later)	Sindizathandiza
Udzayenda ; You will walk	Sudzayenda
Adzabwela ; He/she will come	Sadzabwela
Tidzaotha ; We shall warm ourselves	Sitidzaotha
Mudzamvera ; You will listen/hear	Simudzamvera
Adzaona ; They will see	Sadzaona
Cidzapita ; It will go	Sicidzapita
Zidzacita ; They will do	Sizidzacita

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- Describes something that will happen NOW or LATER in FUTURE.

10. WILL DO SOMETHING FROM NOW ONWARDS

Affirmative form pp - zi - root - a	Negative form si - pp - zi - root - a
Ndizithandiza ; I shall help from now onwards	Sindizithandiza
Uzivenda ; You will walk from now onwards	Suzivenda
Azibwela ; He/She will come from now onwards	Sazibwela
Tiziotha ; We shall warm ourselves from now onwards	Sitiziotha
Muzimvera ; You will listen from now onwards	Simuzimvera
Aziona ; They will see from now onwards	Saziona
Cizipita ; It will go from now onwards	Sicizipita
Zizicita ; They will do from now onwards	Sizizicita

- describes something that will be a HABBIT from now onwards (in future) and can be used with expressions like 'nthawi zonse/ nthawi ili yonse ; always/ now onwards .

11. WILL BE DOING SOMETHING IN FUTURE

Affirmative form pp+ zika + root + a	Negative form si = pp + root = a
Ndizikathandiza ; I shall be helping	Sindikathandiza
Uzikayenda ; You will be walking	Suzikayenda
Azikabwela ; He/She will be coming	Sazikabwela
Tizikaotha ; We shall be warming	Sitizikaotha
Muzikamvera ; You will be listening	Simuzikamvera
Akizaona ; They will be seeing	Sazikaona
Cizikapita ; It will be going	Sicizikapita
Zizikacita ; They will be doing	Sizizikacita

a) • describes something that will be going on at a certain MOMENT in future.
b) • describes something that will become a HABBIT in FUTURE.

12. WILL DO SHORTLY FROM NOW/ABOUT TO DO NOW

Affirmative form pp + root + e	Negative form si + pp + root + a
Ndithandize -; I shall help(shortly) I am about to help	Sindithandiza
Uyende ; You will walk shortly / You are about to walk	Suyenda
Abwele ; He/she will come shortly / He/she is about to come	Sabwela
Tiothe ; We shall warm shortly / we are about to warm	Sitiotha
Mumvere ; You will listen shortly / you are about to listen	Simumvera
Aone ; They will see shortly / they are about to see	Saona
Cipite ; It will go shortly / it is about to go	Sicipita
Zicite; They will do shortly / they are about to do	Sizicita

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a) • describes something that is about to happen or that will happen SHORTLY FROM NOW.
NB. For the negative form, even the future simple can be used. e.g. Simudzaotha; You won t warm.

b) • has a special intonation or else it would have a different meaning.

13. WILL HAVE DONE (IN FUTURE)

AffirmAtive form
pp - dza - khala (to be)

Ndidzakhala nditathandiza ; I shal have helped
Udzakhala utavenda ; You will have walked/gone
Tidzakhala titaotha ; We shall have warmed
Adzakhala atabwela; He/she will have come
Mudzakhala mutamvera ; You will have listened
Adzakhala ataona ; They will have seen
Cidzakhala citapita ; It will have gone
Zidzakhala zitacita ; They will have done.

Two negative forms

a) pp - dza - khala ..... pp - ta - root - a

Sindidzakhala nditathandiza ; I shall not have helped
Sudzakhala utavenda ; You will not have walked/gone
Sadzakhala atabwela ; He/she willnot have come
Sitidzakhala titaotha ; We shall not have warmed ourselves
Simudzakhala mutamvera ; You willnot have listened
Sadzakhala ataona ; They will not have seen
Sicidzakhala citapita ; It will not have gone
Sizidzakhala zitapita ; They will not have done.

b) pp - dza - khala ..... pp - sana - root - a

Ndidzakhala ndisanathandiza ; I shall not have helped yet
Udzakhala usanavende ; You will have not walked yet
Adzakhala asanabwele; He/she will not have come yet
Tidzakhala tisanaothe ; We shall not have warmed ourselves yet
Mudzakhala musanamvere ; You will not have listened yet
Adzakhala asanaone ; They will not have seen yet
Cidzakhala cisanapite; It willnot have gone yet
Zidzakhala zisanacite ; They will not have done yet.

NB. See YET in 8 above.

- **describes something that will have happened before another thing in future. FUTURE PERFECT.**

  e.g. Mukabwela, tidzakhala titagula mowa wambiri ; When you come, we shall have bought a lot of beer. NB. "KA" expresses "WHEN"

- **This construction can also be expressed by 'to be ' + 'present perfect'**

  e.g. Udzakhala wasamba tisanafike; You will have bathed before we arrive.

BEST COPY AVAILABLE

14. STILL

a) "STILL"NOW (PRESENT)

pp + kali... infinitive/state verb (adjective)

Ndikali kuthandiza ; I am still helping
Ukali kuyenda ; You are still walking
Akali kubwela ; He/she is still coming
Tikali kuotha ; We are still warming ourselves NOT LIKELY
Mukali kumversa ; You are still listening
Cikali kupita ; It is still going
Zikali kucita ; They are still doing

- **describes something that is still being done NOW (PRESENT)**

b) "STILL "IN THE PAST

pp + nali + pp + kali + infinitive/state verbs (adjective)

Ndinali ndikali kuthandiza/odwala ; I was still helping the sick
Unali ukali kuyenda/odwala ; You were still walking/ill
Anali akali kubwela/odwala ; He/she was still coming/ill
Tinali tikali kuotha/odwala ; We were still warming/ill
Munali mukali kumvera/odwala ; You were still listening /ill
Anali akali kuona/odwala ; They were still seeing /ill
Cinali cikali kupita/codwala ; It was still going/ill
Zinali zikali kucita/zodwala ; They were still doing/ill

- **describes something that was STILL being done in the PAST.**

c) "STILL "IN THE FUTURE

pp + dza + khala... pp + kali .. . infinitive/state verb (Adjective)

Ndidzakhala ndikali kuthandiza/olemera ; I shall still be helping /rich
Udzakhala ukali kuyenda/olemera ; You will still be walking/rich
Adzakhala akali kubwela/olemera ; He/she will still be coming/rich
Tidzakhala tikali kuotha/olemera ; We shall still be warming/rich
Mudzakhala mukali kumvera/olemera ; You will still be listening/rich
Adzakhala akali kuona/olemera ; They will still be seeing/rich
Cidzakhala cikali kupita/cowola ; It will still be going/rotten
Zidzakhala zikali kucita/zowola ; They will still be doing rotten

- **describes something that will STILL be done in FUTURE.**

NB STILL only operates in possitive sentences.

15. BEFORE YOU DO SOMETHING

pp + sana + root + e

Ndisanathandize ; Before I help
Usanayende; Before you walk/go

Asanabwela ; Before he/she comes
Tisanaothe ; Before we warm
Musanamvere ; Before you listen
Asanaone ; Before they see
Cisanapite ; Before it goes
Zisanacite ; Before they do

NB a) The notion of BEFORE is expressed by SANA which suggests something NEGATIVE.

e.g. Asanabwele, tikonzekele phwando; Before they come, we should organise a party.
b) This meaning is also expressed by a different form:

e.g. Mukalibe kupita, tati timusazikeni; Before you go, we thought we should say bye.

16. IMAGINE WHAT WILLHAPPEN NOW

Affirmative form **Ngati + pp + root + a**	**Negative form** **Si + pp + root + e**
Ngati ndathandiza ; If I help....	Ngati sindinathandize
Ngati wayenda ; If you walk/go...	Ngati sunayende
Ngati abwela ; If he/she comes...	Ngati sanabwele
Ngati taotha ; If we warm ourselves...	Ngati sitinaothe
Ngati mwamvera ; If you listen....	Ngati simunamvere
Ngati aona ; If they see...	Ngati sanaone
Ngati capita ; If it goes....	Ngati sicinapite
Ngati zacita ; If they do.....	Ngati sizinacite

- describes what we imagine IS LIKELY to happen NOW/IN FUTURE.
e.g. Ngati ndathandiza, adzakondwela kwambiri; If I help, they will be very happy (PROBABLE)

NB. a) In place of 'dza' the mark for 'will', one would also use 'nga...e' (can).
e.g. Ngati ndathandiza angakondwele kwambiri; If I helped they can be very happy.

b) The same conditional clause can be expressed by other patterns namely KUTI/KATI

1.	Kuti ndithandize ; If I help	Kuti + pp + root + e
2.	Ukati ubwele ; If you come	pp + kati + pp + root + e

17. IMAGINE WHAT WOULD HAPPEN NOW

Affirmative form **Kuti + pp + na + root + a**	**Negative form** **Kuti + si + pp + root + e**
Kuti ninathandiza ; If I helped	Kuti sindinathandize
Kuti unayenda ; If you walked/went	Kuti sunayende
Kuti anabwela ; I he/she came	Kuti sanabwele
Kuti tinaotha ; If we warmed ourselves	Kuti sitinaothe
Kuti munamvera ; If you listened	Kuti simunamvere
Kuti unaona ; If they saw	Kuti sanaone
Kuti cinapita ; If it went	Kuti sicinapite
Kuti zinacita ; If they did	Kuti sizinacite

- **describes what we imagine is NOT LIKELY to happen NOW/IN FUTURE (IMPROBABLE)**
Kuti munamvera(tsopano/kutsogolo) mukanakhumudwa; If you heard (NOW/FUTURE) you would be disappointed (NOW/FUTURE).

BEST COPY AVAILABLE

NB. The same conditional clause can be expressed by other patterns namely NGATI/-TA

a) Ngati ndinathandiza, ndikanakondwela tsopano; If I helped, I would be happy now.

b) Utavenda (tsopano/kutsogolo), tingakwiye (tsopano/kusongolo); If you left (NOW /FUTURE); we would be angry (NOW/FUTURE).

18. IMAGINE WHAT WOULD HAVE HAPPENED

pp - kana - root - a ... pp - kana - root - a	Si - pp - kana - root - a
Ndikanathandiza : If I had helped	Sindikanathandiza
Ukanavenda ; If you had walked/gone	Sukanavenda
Akanabwela ; If he/she had come	Sakanabwela
Tikanaotha ; If we had warmed ourselves	Sitikanaotha
Mukanamvera ; If you had listened	Simukanamvera
Akanaona ; If they had seen	Sakanaona
Cikanapita ; If it had gone	Sicikanapita
Zikanacita ; If they had done	Sizikanacita

e.g. Mukanamvera (KALE/TSOPANO) mukanapewa mabvuto (KALE/TSOPANO); If you had obeyed (A WHILE AGO/IN THE PAST), you would have prevented trouble (AWHILE AGO/IN THE PAST)

- **describes what we imagine WOULD HAVE HAPPENED in the PAST up to NOW (IMPOSSIBLE)**

NB. The same conditional clause can be expressed by :-

a) KUTI/NGATI as in 17 above (with same verb patterns)

b) Kuti pp + nali...pp + root + a: Kuti ndinali nditathandiza ; If I had helped/Had I helped...
e.g. Kuti tinali titakonzekela, cikanakhala bwino; If we had prepared ourselves, it would have been alright

The conditional structures are expressed by NGATI/KUTI/-KATI/KANA.

19. KULI/PALI /MULI

a) **PRESENT:** Kuli ...ku (There is/are.....at) Pali--------pa(there is/are ..... on)
Muli...mu (There is /are ....in) + prepositions.

Kuli phwando ku sukulu; There is a party at school
Pali msonkhano pa bwalo la mpila ; There is a meeting on the football pitch.
Muli ukwati mu calici ; There is a wedding in church.

neg. kulibe/mulibe/palibe

b) PAST: Kunali .... ku (There was/were... at) Panali... pa (There was/were....on)
Munali.....mu (There was/were...in) + prepositions.

Kunali phwando ku sukulu ; There was a party at school.
Panali msonkano pa bwalo la mpira; There was a meeting on the football pitch.

BEST COPY AVAILABLE

Munali ukwati mu calici; There was a wedding in church.

neg. kunalibe/ panalibe/ munalibe.

c) **FUTURE** Kudzakhala (kuli)....ku (There will be....at) Padzakhala (pali)....(There will be ...on) Mudzakhala (muli)... mu (There will be...in)

Khudzakhala (kuli) phwando ku sukulu; There will be a party at school
Padzakhala (pali) msonkhano pa bwalo la mpira; There will be a meeting at the football pitch.
Mudzakhala (muli) cikwati mu calici; There will be a weeding in church.

neg. Kudzakhala kulibe / palibe / mulibe.

20. DO SOMETHING FOR SOMEONE/FOR SOMETHING

Affirmative form	Negative form
Ndikubweletsela nkhuku mawa; I am bringin you a chiken	Sindikubweletsela....
Nchito ugwirira ndalama; You work for money	Sugwirira .....
Agwirira anzake nchito; He/she works for friends	Sagwirira.....
Tidzagulira amai mankhwala; We shall buy medicine for mother	Sitidzagulira....

Kusambikila/ kukonzekela/ kuphikila

21. MOTION TOWARDS/FROM

Affirmative form	Negative form
Munali kuthamangila galimoto ; You were running for the car	Simunali kuthamangila...
Adzacokela ku munda ; They will come from the garden	Sadzacokela ku munda

22. BEFORE HAND (-LATU)

Affirmative form	Negative form
Ndidzadyelatu popita ; I will eat before I go	Sindidzadyelatu....
Upitiletu ku cimbudzi usanadye; Go to the toilet before you eat	Usapitiletu....

23. DO SOMETHING TERRIBLE TO SOMEONE

Affirmative form	Negative form
Unandiphela mwana ; You killed my child	Sunandiphele...
Munamubela njinga ; You stole his/her bicycle	Simunamubele...
Tisamubvutile mlongo ; We should not bother his/her brother	

24. REASON FOR DOING A THING (BECAUSE OF)

Affirmative form	Negative form
Abela njala ; They steal because of hunger	Sabela njala
Mum menyela kusamvera ; You beat him because of not obeying	Simum menyela ...
Tim manira kukana ; We deny him because of his disobedience	Sitim manira....

BEST COPY AVAILABLE

25. WITH WHICH (-KO)/ON WHICH (-PO)/IN WHICH (-MO)

Mkondo wophelako nyalugwe ; A spear with which to kill a Leopard
Mpando wokhalapo ; A chair for sitting on
Bwato lowolokelamo; A boat in which to cross.

26. HOW - THE MANNER IN WHICH (M'MENE/NJIRA.....MO)

Iyi ndi njira mophela nsomba ; This is manner/ way in which to kill fish
Onani m'mene/ umo alimila kuno. See how they cultivate here.
Ndiyo njira ana akulilamo; This is the way/ manner in which children grow up.

BEST COPY AVAILABLE

INTERROGATIVES

FUNSO (QUESTION) MAFUNSO (QUESTIONS)

The interrogative sentence is used to ask a question. In most cases, a declarative sentence may become an interrogative one by placing a question mark (?) at the end.

e.g. M'nyamata akugwira nchito. (The young man is working.)
M'nyamata akugwira nchito? (Is the young man working?)

KODI placed at the beginning of a statement, indicates that a question has been posed. Here are some types of questions but please take note of:

a) formal questions with KODI
b) informal questions without KODI
c) possible word order
d) the use of NDI copula

1. KODI ... NDANI? (sing.) / KODI ... NDANI? (plural) WHO?

SING. Kodi wapatsa ndani?/kodi ndi ndani wapatsa?
Wapatsa ndani?/Ndi ndani wapatsa?

Who have you given?

PLURAL/HON. Kodi mwaitana andani? / Kodi ndi andani mwaitana?
Mwaitana andai? / Ndi andani mwaitana?

Who have you invited / called?

NB. For people's roles, ranks, professions : Kodi Peter ndi ndani?
Peter ndi ndani? Ndi m'phunzitsi (He is a teacher) Who is Peter?
Kodi Peter ndi(and) Charles ndi andani? Peter ndi (and) Charles ndi andani?

Who are Peter and Charles?

NDANI/ANDANI

i) May be used as either direct object or indirect object.
D.O. Kodi wapatsa ndani? / Kodi wapatsa andani? Who have you given?
I.O. Kodi unagwirira ndani nchito?/Kodi unagwirira andani nchito?
Who did you do the job/work for?

ii) Can be used with demonstratives.

SING. Kodi uyu ndani? Kodi ndi ndani uyu? Ndi ndani uyu?
Who is this one?

PLU/HON Kodi awa ndi andani? Kodi ndi andani awa?
Awa ndi andani? Ndi andani awa
NB. 'awa' a plural demonstrative can be used with the singular 'ndani'
e.g. Ndani awa? Awa ndani? = Who are these/ones?

iii) Is used with kukhala copula = to be - name/ profession/ national

e.g. Kodi ndiwe ndani?	Kodi ndiwe wakuti?
Ndiwe ndani?	Ndiwe wakuti?
Who are you?	Where are you from? (place/ country)
(Ndine John/ophunzira)	(Ndine waku California)
I am John/ a student.	I am / come from California.

2. KODI ....CIANI? / KODI.....-TI? / KODI.....-OTANI? WHAT/ WHICH

i) Kodi.....ciani? what?

- Kodi anakamba ciani? / kodi ndi ciani anakamba?
  Anakamba ciani? / Ndi ciani anakamba?
  What did he/ she they say?

- Kukhala (to be) ndi ciani? What ... be with? What.....have?
  Kodi uli ndi ciani? Kodi ndi ciani uli naco?
  Uli ndi ciani? Ndi ciani uli naco?
  What are you with? What do you have?

Other uses of 'Ciani'?

- Kodi ndi ciani....?/ Ndi ciani?

  1. What is it? What is the matter?

  2. What ....with? Kodi unam'menya ndi ciani? Kodi ndi ciani unam'menya naco?
     Unam'menya ndi ciani? Ndi ciani unam'menya naco?
     What did you hit him with?

  3. Of what? Kodi anafa ndi ciani? Kodi ndi ciani anafa naco? Anafa ndi ciani? Ndi ciani anafa naco?
     What did he/ she/ they die of? What was the cause of their death?

- Kodi .. ndi kuciani/ kwa ciani? What is it?/ What is it for?
  Kodi ...ndi kwaciani? What is that place? Kodi ..ndi mwaciani?
  Kodi ndi paciani? On which day? What place is this? What is this place used for?
  Kodi ..ndi muciani/ mwaciani? What is that place?(in) used for

NB. 'Ciani' takes other noun agreement to mean 'what.... used for? Khasu ndi laciani?
What is a hoe used for?
Zipatso ndi zaciani? What are fruits for? Nyumba ndi yaciani? What is a house for?

'anji' can be used in place of 'aciani' to mean 'what for' khasu ndilanji? Cinsimbi ndi canji?
Nthoci ndi zanji? Kodi...-tla/ -ela...ciani? What...for? PURPOSE/ AIM Mkazi ndi wanji?

Kodi wabwelela ciani? Kodi ndi ciani wabwelela?
Wabwelela ciani? Ndi ciani wabwelela?
What have you come for?

NB. a) such suggestions can be ambiguous.
Kodi mwam'menyela ciani? Kodi ndi ciani mwam'menyela?
Ambiguity 1. What is the purpose of beating him?
2. What have you beaten him with?

BEST COPY AVAILABLE

b) Lingo - lotani also expresses purpose/aim.
Kodi abwela ndi lingo lotani? Kondi ndi lingo lotani abwelela?
Abwela ndi lingo lotani.
Ndi lingo lotani abwelela nalo?
What is his/her/their purpose/aim for coming?

ii) **Kodi...ti (stem)**

'-ti' agrees with noun classes.
Kodi tipita njira iti? Kodi ndi njira iti tipita?
Tipita njira iti? Ndi njira iti tipita?
Which route are we taking?

Cingwe citi? Citi cingwe? Which fibre?
Zipatso ziti? Ziti zipatso? Which fruits?
Munthu uti? Uti munthu? Which person?
Ku calici kuti?/Kuti ku calici? At which church?

iii) **Kodi...otani (stem) Which ....are/kind?**
'-otani' agrees with noun classes.

Kodi mwaona njoka yotani? Kodi ndi njoka yotani mwaona? Mwaona njoka yotani?
Ndi njoka yotani mwaona?
What kind of snake have you seen?

Cimbudzi cotani? Cotani cimbudzi? *Which toilet?*
Zingwe zotani? Zotani zingwe? *Which fibres?*
Lalanje lotani? Lotani lalanje? *Which orange?*

'-otani' is also used for possessive 'whose' for impersonal things.

Ubweya uyu ndi wanyama yotani? Which animal's hair is this. (whose hair is this?)

3. **KODI .....BWANJI? HOW?**

Kodi muli bwanji? Kodi wabwela bwanji?
Muli bwanji? Wabwela bwanji?
How are you? How have you come?

4. **KODI .....LITI WHEN?**

Mostly used to ask for day of the week, month, year.

Kodi ndi liti? Kodi ndi liti adzapita?
Adzapita liti? Ndi liti adzapita?
When will he/she/they go?

However, for the TIME of the clock (nthawi) 'Bwanji' and 'Yanji' are used.

Kodi nthawi ili bwanji? Kodi ndi nthawi yanji/bwanji?
Nthawi ili bwanji? Ndi nthawi bwanji/yanji?
What time is it?

Kodi upita nthawi yanji? Kodi ndi nthawi yanji upita?
Upita nthawi yanji? Ndi nthawi yanji upita?
What time are you leaving?

Liti? When?

Tsiku liti? On which day? Lolemba (Monday) pa Ciwili (On Tuesday)
Mulungu uti/wanji/wotani? : Which week?
Mulungu watha (last week) ; Mulungu wa mawa (Next week)
Sabata liti/lanji/lotani? ; Which week?
Sabatha latha (Last week) ; Sabata la mawa (Next wek)
(Pa/Mu) Mwezi uti?/wanji?/wotani? (In which month?)
Mwezi watha (Last month) ; pa/mu Febuluwale (In February)

Mu nyengo iti?/yanji?/yotani? (In which season?)
Mu dzinja (in the rainy season)
Mu Citsano catha/ca mawa. (Last / nmext winter)

5. **KODI ...CIFUKWA CIANI/CANJI/NINJI/COTANI?**

Kodi ....mulandu wanji/wotani? What reason? Why?
Kodi ndi cifukwa ciani/canji/ninji/ /cotani wabwelela?
Wabwela cifukwa ciani/canji/ninji/cotani?
Ndi cifukwa ciani/canji/ninji/cotani wabwelela?
What is your reason for coming? Why have you come?

NB. In 'Kodi wabwelela cifukwa ciani?' 'Cifukwa' is optional.

Kodi mupitila mulandu wanji?/wotani?
Mupitila mulandu wanji/wotani?
Ndi mulandu wanji/wotani mupitila?
What is the matter/reason for your going? Why are you going?

However, 'Nanga ndi ciani?/Ndi ciani nanga? is 'Why not?'

6. **KODI ..... - NGATI (STEM)** HOW MANY?/HOW MUCH?

....ngati' agrees with noun classes.

Kodi anthu ndi angati? Kodi ndi angati anthu? Anthu ndi angati? Ndi angati anthu?
How many people are there?

Kodi ndi zingati(ndalama) cola ici
Kodi cola ici ndi zingati ? Cola ici ndi zingati? Ndi zingati cola ici?
How much (money) is this bag?

Manyumba ndi yangati? Ndi yangati manyumba? ; How many houses?
Mitengo ingati? Zingati nthoci? ; How many trees? How many or much bananas?

NB. 'Pa cingati?' would mean 'on which day?'

7. **MWACITSANZO? FOR EXAMPLE/INSTANCE?**

A: Ndiri ndi mabvuto ambiri ; I have so many problems.
B: Mwacitsanzo?
A: Ndiribe ndalama, ndafela mayeso.; I don t have any money, I have failed my exams.

<u>Other expressions</u>

a) Kodi pp + ngapatse citsano/zitsanzo?

Kodi mungapatse zitsanzo? Can you give examples?

Potsani zitsanzo. (Give examples)
Patsa citsanzo. (Give an example)

b) Kodi ungapatse citsanzo ca cikho?
Ungapatse citsanzo ca cikho?; Can you give an example of a trophy? (sport).

Kodi tingapatse zitsanzo za nyama zam thengo?
Can you give examples of wild animals?

8. **KODI.....KUTI? WHERE to, at, from?**
KODI....PATI/POTI? WHERE on, at from?
KODI....MUTI? WHERE in, from?

i) Kodi ....kuti? where to, at, from?
Kodi mupita kuti? Kodi ndi kuti mupita?
Mupita kuti? Ndi kuti mupita?
Where are you going to?

Tipita ku phwando ; We are going to a party.

ii) Kodi....pati/poti where on, at, from?
Kodi acokela poti? Kodi ndi pati acokela?
Acokela poti? Ndi pati acokela?

Where has he come from ? (out of which door/hole)
Acokela pa zenera; They have come out through the window.

iii) Kodi.....muti? where in, from?
Kodi tilowa muti? Kodi ndi muti tilowa?
Tilowa muti? Ndi muti tilowa?
What (where) are we going in? What are we entering?

Mulowa mu calici. You are going into the church.

NB. a) KUTI, PATI, MUTI, can be emphasized by 'ndi' copula preceding them in an indefinite sense.

Kuti? Kodi ndi kuti? ; Where is it(to/at)?
Pati? Kodi ndi pati? ; Where is it(on)?
Muti ? Kodi ndi muti? where is it (in)?

However, when a noun or pronoun occurs, the respective tense of the verb, 'kukhala' (to be) is used.

Kodi Peter ali kuti/pati/muti?
Kodi ali kuti/pati/muti Peter?
Ali kuti/pati/muti Peter?
Peter ali kuti/pati/muti?

Where to/on/in is Peter?

NOT Kodi Peter ndi kuti/pati/muti?
BUT Kodi ndi kuti/pati/muti Peter ali?
Ndi kuti/pati/muti Peter ali?

Where is Peter at/on/in? ; 'Ndi' here is 'it'

NYANJA

TRAINER'S BOOK

LESSON NO. 1
LEVEL: NOVICE
TOPIC: SOCIAL INTERACTION
COMPETENCY: TO BE ABLE TO CONDUCT A MEETING IN RURAL SETTING

WARM UP: HAVE YOU CONDUCTED A MEETING BEFORE/ WHAT WAS THE OCCASION.

I MOTIVATION

SCENARIO: Greg is conducting his first meeting in his village.

1. Trainees listen to the text.

Azimai ndi azibambo, ndi abale onse, muli bwanji?
Dzina langa ndine Greg, ndine waku America.
Ndine wodzipeleka mu Peace Corps.

Nabwera muno m'mudzi kuti inu ndi ine tigwirizane, tigwire nchito pamodzi mu zinthu zonse, zingatithandize kuti tikhale a moyo, monga madzi, zimbudzi ndi zitsime, kasungidwe kamitsinje ndi zina zotero.

Pa nthawi ino ndifuna mundiuzeko mabvuto amene muli nawo muno m'mudzi, ndiponso tiwone zimene tingacite. Zikomo kwambiri.

I I EXPLOITATION

VOCABULARY : Words on addressing meetings

GRAMMAR : To be tense

FUNCTION : Conducting a meeting

1. VOCABULARY

Tigwirizane
Bvuto
Gulu
Kusonkhana
Musonkhano
Bwalo
Cidziwitso
Cenjezo
Ku kumbutsa

2. GRAMMAR

a) Write, read and explain.

i) Ine ndine waku America, ndine wa Peace Corps. Ndinali ku Kabwe kumene ndinaphunzira cinyanja.

ii) Uyu ndi Mabvuto, wa mu Zambia wa Kuchipata, ndi Singanga wa m'kulu mu Chipata ca ku Katete.

b) FILL IN THE BLANKS WITH THE CORRECT TENSE OF 'TO BE'.

A: Ine----------waku America.
B: Anyamata ndi atsikana----------kuno.
C Josh----------m'nyumba yayikulu.
D Josh ndi ine----------mu mphala.
E Cherie, Chris ndi Joe----------ku Chipata.
F. Peter, Roy ndi Dan----------kuti?
G Albert iwe----------muti? bweretsa khasu.

3. FUNCTION

a) Write, read and explain the dialogue.

A: Mwana, udziwa, kudzakhala msonkhano lelo.
B: Nanga wadziwa bwanji?
A: Kunali cidziwitso dzulo eni amudzi ndiwo ananena.

B: Ndani adzacititsa msonkhano umenewu?
A: Kwamveka kuti kudzabwera waku America.
B: Tiyeni tikonzekere kapena adzabwera.

b) Ask trainees to read and dramatize it.

III PRACTICE

1. Trainees to address a meeting in their respective village.

2. Constructologue

Trainer asks trainees to make a dialogue in pairs.

3. Trainees to translate the following sentences into Nyanja.

- A Peace Corp Volunteer will come to teach you how to build U.I.P. latrines and how to maintain wells.

  Wodzipeleka mu Peace Corp adzabwera kudzamuphunzitsani za ka mangidwe ka zimbudzi ndi kasungidwe ka zitsime.

- Ladies and gentlemen, brothers and sisters, I am here today, to find out what problems you are facing in this village.

  Azimai ndi azibambo ndi abale onse, lelo ndiri muno m'mudzi, kuti mundiuze mabvuto amene muli nawo.

IV TASK

Trainees should find out from their homestay families the best time to hold meetings in their villages.

NYANJA

TRAINEE'S BOOK

LESSON NO. 1
LEVEL: NOVICE
TOPIC: SOCIAL INTERACTION
COMPETENCY: TO BE ABLE TO CONDUCT A MEETING IN RURAL SETTING

I MOTIVATION

SCENARIO: Greg is conducting his first meeting in his village.

1. TEXT

Azimai ndi azibambo, ndi abale onse, muli bwanji?
Dzina langa ndine Greg, ndine waku America.
Ndine wodzipeleka mu Peace Corps.

Nabwera muno m'mudzi kuti inu ndi ine tigwirizane, tigwire nchito pamodzi mu zinthu zonse, zingatithandize kuti tikhale a moyo, monga madzi, zimbudzi ndi zitsime, kasungidwe kamitsinje ndi zina zotero.

Pa nthawi ino ndifuna mundiuzeko mabvuto amene muli nawo muno m'mudzi, ndiponso tiwone zimene tingacite. Zikomo kwambiri.

I I EXPLOITATION

VOCABULARY : Words on addressing meetings

GRAMMAR : To be tense

FUNCTION : Conducting a meeting

1. VOCABULARY

Tigwirizane	-	Let us come together/ unite
Bvuto	-	A problem
Gulu	-	A group
Kusonkhana	-	To assemble
Musonkhano	-	A meeting
Bwalo	-	Traditional courtsession/council
Cidziwitso	-	Announcement
Cenjezo	-	To warn
Ku kumbutsa	-	To remind

2. GRAMMAR

FILL IN THE BLANKS WITH THE CORRECT TENSE OF 'TO BE'.

A: Ine----------waku America
B: Anyamata ndi atsikana----------kuno
C. Josh----------m'nyumba yayikulu
D. Josh ndi ine----------mu mphala
E. Cherie, Chris ndi Joe----------ku Chipata
F. Peter, Roy ndi Dan----------kuti?
G. Albert iwe----------muti? bweretsa khasu

3. FUNCTION

Role play.

III PTACTICE

1. You are asked to address a meeting in your village, being the first meeting, prepare your topic and present it to the class.

2. Make a dialogue in pairs and present it to the other group.

3. Translate the following sentences in Nyanja. A Peace Corps Volunteer will come to teach you how to build. U.I.P. latrines and how to maintain wells.

3. Ask each trainee to talk about the kind of latrine that he found in a place visited.

IV TASK

Ask trainees to go to a shanty compound and introduce themselves and explain the purpose of having a latrine.

Ladies and gentlemen, brothers and sisters, I am here today, to find out what problems you are facing in this village.

IV TASK

Find out from your homestay families the best time to hold meetings in their villages.

NYANJA

TRAINER'S BOOK

LESSON NO. 2
LEVEL: NOVICE
TOPIC: WATER AND SANITATION
COMPETENCY: TO BE ABLE TO EXPLAIN THE PURPOSE OF LATRINES.

I MOTIVATION

SCENARIO: Volunteer Buck is explaining the purpose of Latrines in Chipata.

1. TEXT

Ndicinthu cacikulu kukhala ndi zimbudzi zabwino cifukwa ziticingiliza matenda. Zimbudzi zili zosiyana siyana. Kuli zokhalapo ndi zonjuta. Muno mu Chipata zimbudzi zofunika ndi zonjuta. Pomanga zimbudzi zotere muyenera kusankha malo ali kutali ndi citsime ca madzi. Ndiponso cimbudzi ciyenera kukhala pansi, citsime pa mwamba, kuti ngati mvula ikugwa madzi azipita kucimbudzi. Ngati muli ndi cimbudzi, matenda akhala amachepekela chifukwa muli ndi kotayira dothi.

2. Trainer reads and explains the text.

3. CULTURAL NOTES

i) Kambiri zimbudzi amangila kumbuyo kwa manyumba.

ii) Pamwambo sichololedwa kugwilitsa nchito cimbudzi cimodzi ndi apongozi.

iii) Popita kucimbudzi timanena mau ozungulika.

BEST COPY AVAILABLE

Trainer reads the text in the Motivation once more and asks the following global comprehensiion questions:-

a) Kodi ndi ciani tikhalila ndi zimbudzi?
b) Kodi cimbudzi cifunika kukhala kuti?

II EXPLOITATION

VOCABULARY: Words related to Latrines.

GRAMMAR: You must "Uyenela/Ufunika".

FUNCTION: Explaining the purpose of Latrines.

1. VOCABULARY

a) Trainer writes, reads and explains the vocabulary.

Cimbudzi
matenda
nyumba yaikulu
matuvi
kukhala
mikozo
kumamata/kunjuta
kunya/kupambuka
kukodza
kuphangula/kutulula
mthengo

2. GRAMMAR

a) The use of "you must" i.e. "uyenera/ufunika"

- Uyenera kugwilitsa nchito cimbudzi nthawi ili yonse.
You must always use the toilet.

BEST COPY AVAILABLE

- Ufunika kusamba m'manja nthawi ili yonse, ngati wagwilitsa nchito cimbudzi.
  You must always wash your hands after using the toilet.

b) Trainer asks trainees to pick words from the board and form their own sentences using uyenera and ufunika.

3. FUNCTION

a) Write read and explain the dialogue.

PATRICK : Boi, ndiona kuti ndicabwino kupambukila mthengo kapena mu mtsinje cifukwa zimbudzi zima bweletsa nchenche, Zomwe zimabweletsa matenda panyumba.

DEAN : Mwana, cimbudzi ndi cinthu cacikulu kwambiri cifukwa cimacepetsa matenda. Nanga ngati wanyela mu mtsinje ndipo uli odwala, sudziwa kuti aja adzasamba kapena kutapa madzi angatenge matenda?

b) Ask trainees to read through the dialogue and dramtize it.

III PRACTICE

1. Ask trainees to make a list of different types of latrines

e.g. i) Latrine with coner
ii) Ventilated improved pit (vip) latrine
iii) Water seal/pour latrine
vi) Raised platform pit latrine

2. Ask trainees to list some of the diseases that can be transmitted if a latrine is not used.

NYANJA

TRAINEE'S BOOK

LESSON NO. 2
LEVEL: NOVICE
TOPIC: WATER AND SANITATION
COMPETENCY: TO BE ABLE TO EXPLAIN THE PURPOSE OF LATRINES.

I MOTIVATION

SCENARIO: Volunteer Buck is explaining the purpose of Latrines in Chipata.

1. TEXT

Ndicinthu cacikulu kukhala ndi zimbudzi zabwino cifukwa ziticingiliza matenda. Zimbudzi zili zosiyana siyana. Kuli zokhalapo ndi zonjuta. Muno mu Chipata zimbudzi zofunika ndi zonjuta. Pomanga zimbudzi zotere muyenera kusankha malo ali kutali ndi citsime ca madzi. Ndiponso cimbudzi ciyenera kukhala pansi, citsime pa mwamba, kuti ngati mvula ikugwa madzi azipita kucimbudzi. Ngati muli ndi cimbudzi, matenda amachepekela chifukwa muli ndi kotayira dothi.

2. CULTURAL NOTES

i) Kambiri zimbudzi amangila kumbuyo kwa manyumba.
Most of the time latrines are built behind houses.

ii) Pamwambo sichololedwa kugwilitsa nchito cimbudzi cimodzi ndi apongozi.
It is against our culture to share toilets with in laws.

iii) Popita kucimbudzi timanena mau ozungulika.
If you want to use the toilet you don't say it directly, instead use euphemism language.

I I EXPLOITATION

VOCABULARY: Words related to Latrines.

GRAMMAR: You must "Uyenela/Ufunika".

FUNCTION: Explaining the purpose of Latrines.

1. VOCABULARY

Cimbudzi	-	toilet
matenda	-	diseases
nyumba yaikulu	-	toilet
matuvi	-	feaces
kukhala -	-	to sit
mikozo	-	urine
kumamata/kunjuta	-	to squat
kunya/kupambuka	-	to defecate
kukodza	-	to urinate
kuphangula	-	to pass diarrhea
mthengo	-	in the bush

2. GRAMMAR

a) The use of "you must" i.e. "uyenera/ufunika"

- Uyenera kugwilitsa nchito cimbudzi nthawi ili yonse.
  You must always use the toilet.

- Ufunika kusamba m'manja nthawi ili yonse, ngati wagwilitsa nchito cimbudzi.
  You must always wash your hands after using the toilet.

BEST COPY AVAILABLE

b) Form your own sentences using uyenera and ufunika.

3. FUNCTION

a) Dialogue
b) Read and dramatise the dialogue.

III PRACTICE

1. Make a list of different types latrines.
2. Make a list of diseases that can be transmitted if a latrine is not used.
3. Talk about the kind of latrine that you visited.

IV TASK

Go to a shanty compound and introduce yourself and explain the purpose of having a latrine.

BEST COPY AVAILABLE

NYANJA

TRAINER'S BOOK

LESSON 3:	TECHNICAL COMPETENCY
LEVEL:	NOVICE
TOPIC:	WATER/SANITATION
COMPETENCY:	TO BE ABLE TO LOCATE A WELL

I. MOTIVATION

SCENARIO: Two men from two different villages meet. One asks for information about a well from the other.

1. Dialogue.

Dalitso	:	Muli bwanji?
Masauso	:	Ndiri bwino. Ndabwela kufunsako m'mene m'mangila zitsime. Tifuna kumanga cimodzi m'mudzi mwathu.
Dalitso	:	Ndi nkhani yabwino iyo. Coyamba ndikupeza malo yoyenera.
Masauso	:	Caciwili?
Dalitso	:	Citsime ciyenera kukhala pafupi ndi mseu kuti galimoto izibweletsa sementi, njelwa ndi zina zotere.
Masauso	:	Kalanga ine! zofunika zaculuka!
Dalitso	:	Inde. Cacikulu cina ndikuona kuti citsime cili pamtunda mapazi 50 kutali ndi cimbudzi kapena citsime ca ng'ombe.

2. Trainer reads and explains the dialogue in Motivation using gestures.

3. CULTURAL NOTES

Traditionally, wells were usually sited on the banks of a river (down the slope) and so running water collected into the wells making the water a health hazard especially that water was rarely or never boiled for drinking.

II EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

FUNCTION : Seeking advice on how to locate/place a well

1. VOCABULARY

a) Trainer reads the dialogue of Motivation, makes extensions from it and then writes new words, explains and practices them.

Kusankha/kufuna malo oyenera
Kulambula malo pomangila citsime
Kupima ukulu wa citsime
Kumangila pafupi/patali
Pamtunda
Munsi
Kuyenera
Njelwa
Simenti
Mitunda
Phazi/mapazi
Ndipo cina ndi ici
Cina cacikulu
Cinanso cacikulu
Poyamba/coyamba
Caciwili
Cacitatu
Cacinai
Cacisanu
Cotsatila
Cotsilizila/potsilizila

b) Trainer reads the dialogue once again and asks the following global comprehension questions:-

1. Pomanga citsime, ndi ciani coyamba cifunika?
2. Citsime amanga mapazi angati kutali ndi cimbudzi?

2. GRAMMAR

Trainer writes, reads and explains the use of ordinal numbers to describe a sequence.

Poyamba funani malo yabwino. Caciwiri lambulani pa malo. Cacitatu pimani ukulu wa citsime. Cacikulu ndi kuona kuti citsime cili pamtunda, kutali ndi cimbudzi.

3 FUNCTION

Trainer writes, reads and explains the dialogue.

A. Tiwaone wawa.
B. Yeo wawa. Kodi malo yomangapo citisime yayenera kukhala yotani?
A. Yayenera kukhala kutali ndi madzi a mvula.
B. Cabwino. Nanga ndi ciani cina cacikulu?
A. Sicabwino kumanga citisime pa malo yamyala.
B. Zikomo kwambiri.

b) Seeking advice on how to locate/place a well.

III PRACTICE

Role play

a) Trainer asks trainees to make a dialogue in pairs. One is seeking advice from another on how to locate a well.

b) Trainer asks trainees to arrange the following process in sequence using appropriate ordinal numbers/expressions.

Cotsani dothi ndi fosholo.
Pimani ukulu wa citsime. Kumbani ndi khasu/piki.
Lambulani pa malo mwasankha.

IV TASK

Trainer asks trainees to go and ask technical experts for a sequence on how to construct a well.

NYANJA

TRAINEE'S BOOK

LESSON 3: TECHNICAL COMPETENCY
LEVEL: NOVICE
TOPIC: WATER/SANITATION
COMPETENCY: TO BE ABLE TO LOCATE A WELL

I. MOTIVATION

SCENARIO: Two men from two different villages meet. One asks for information about a well from the other.

1. Dialogue.

Dalitso	:	Muli bwanji?
Masauso	:	Ndiri bwino. Ndabwela kufunsako m'mene m'mangila zitsime. Tifuna kumanga cimodzi m'mudzi mwathu.
Dalitso	:	Ndi nkhani yabwino iyo. Coyamba ndikupeza malo yoyenera.
Masauso	:	Caciwili?
Dalitso	:	Citsime ciyenera kukhala pafupi ndi mseu kuti galimoto izibweletsa sementi, njelwa ndi zina zotere.
Masauso	:	Kalanga ine! zofunika zaculuka!
Dalitso	:	Inde. Cacikulu cina ndikuona kuti citsime cili pamtunda mapazi 50 kutali ndi cimbudzi kapena citsime ca ng'ombe.

2. CULTURAL NOTES

Kale anali kumangira zitsime m'mbali mwa m'tsinje kotelo kuti madzi yakumtunda ya mvula yanali kugwela mu zitsime zomwe izi. Madzi otele sanali yabwino ku anthu ndiponso sanali kuyaphikako konse asanamwe.
Traditionally, wells were usually sited on the banks of a river (down the slope) and so running water collected into the wells making the water a health hazard especially that water was rarely or never boiled for drinking.

II EXPLOITATION

VOCABULARY: Words and expressions related to locating a well

GRAMMAR: Ordinal numbers to describe a sequence

FUNCTION : Seeking advice on how to locate/place a well

1. VOCABULARY

Kusankha/kufuna malo oyenera	-	To select/look for a suitable place.
Kulambula malo pomangila citsime	-	To clear the ares for building a well.
Kupima ukulu wa citsime	-	To measure the size of a well.
Kumangila pafupi/patali	-	To build near/far away.
Pamtunda	-	Up the stop
Munsi	-	below/down the slope
Kuyenera	-	to be suitable
Njelwa	-	bricks
Simenti	-	Cement
Mitunda	-	Miles/kilometre
Phazi/mapazi	-	Pace/paces.

Ndipo cina ndi ici. Another important thing is this
Cina cacikulu; Another important thing.
Cinanso cacikulu; One other important thing is.

2. GRAMMAR

The following expressions (ordinal numbers) are used to describe a sequence.

Poyamba/coyamba	-	first
Caciwili	-	second
Cacitatu	-	third

Cacinai	-	fourth
Cacisanu	-	fifth
Cotsatila	-	next
Cina cacikulu	-	another important thing
Cinanso cacikulu	-	one other important thing is
Ndipo cina ndi ici	-	another important tning is
Cotsilizila/potsilizila	-	finally/last

3 FUNCTION

Seeking advice on how to locate/place a well.

III PRACTICE

Role play

a) Make a dialogue in pairs. One should seek advice from another on how to locate a well. (Describing a technical sequence).

b) Arrange the following process in sequence using appropriate ordinal numbers/expressions.

Cotsani dothi ndi fosholo.
Pimani ukulu wa citsime.
Lambulani pa malo mwasankha.

IV TASK

Ask a technical expert for a sequence on how to construct a well.

V RATE YOURSELF

I can seek advice on how to locate a well.

- Yes
- Not yet.

NYANJA

TRAINER'S BOOK

LESSON 4:	TECHNICAL COMPETENCY
LEVEL:	INTERMEDIATE
TOPIC:	WATER/SANITATION
COMPETENCY:	TO BE ABLE TO EXPLAIN HOW TO MAINTAIN A WELL.
WARM UP	A PICTURE OF A WELL WITH A WOMAN SWEEPING THE SURROUNDING.

I. MOTIVATION

SCENARIO: Shawn explains to Kathumba people on how to maintain a well.

1. Trainees listen to the dialogue.

Shawn	:	Muli bwanji kuno anzanga?
A mwakathumba	:	Tili bwino. Fikani.
Shawn	:	Inde anzanga, lelo nabwera kuti tiphunzitsane pa zakasungidwe ka zitsime. Muyenera kuyendera zitsime masiku onse.
A mwakathumba	:	Cifukwa ndi ciani?
Shawn	:	Cifukwa ngati zitsime zayamba kupanga ming'alu dziwani kuti zilipafupi kuonongeka, ndiponso ndicosayesa kuponda pothela pa citsime cimene cilibe cibvundikilo cifukwa ungathilemo dothi kapenanso kugweramo.
A mwakathumba	:	Zikomo kwambiri potidziwitsako zonse izi ndipo tidzadziwitsako onse am'mudzi kuti tizisunga bwino zitsime.
Shawn	:	Cabwino tsalani bwino.

2. Trainer reads and explains the dialogue in Motivation using gestures.

3. CULTURAL NOTES

a) *Sometime back only men used to sink well but nowadays even women do it.*

b) Drawing water from the stream or wells is only a woman's job, unless a man is a bachelor.

II EXPLOITATION

VOCABULARY: Words and expressions related to the well

GRAMMAR: Kuoneka Ngati/Monga (To look like)

FUNCTION : Explaining how to maintain a well.

1. VOCABULARY

a) Trainer reads the dialogue of Motivation, makes extensions from it and then writes new words, explains and practices them.

Citsime
M'gomo/cibekete
Kukumba
Kutunga
Kuguza
Madzi
Kugamuka
M'ng'alu
Citsekero/cibvundikiro
Cithini
Nthambo
Kusenza
Kutula

b) Trainer reads the dialogue in Motivation once more and then asks the following global comprehension questions.

a) Shawn anawauza ciani?
b) Kodi amwakathumba anakondwera ndi mau a Shawn?

2. GRAMMAR

Trainer writes, reads and explains

A. Citsime ici caoneka monga cingagamuke.
B. Zibekete izi zioneka ngati zadooka.
C. Nthambo iyi iwoneka ngati yafupika.
D. Thabwa lapacitsime monga lathyoka

3 FUNCTION

Trainer writes, reads and explains the dialogue.

A. Iwe m'nzanga tiye ku citsime.
B. Kuli ciani?
A. Tikaone ngati ndipobvundikira ndiponso ngati mumbali mulibe ndele.
B. Ndele ndi ciani?
A. Ndele ndi zija zimela m'mbali mwa citsime, zobiriwira. Ngati munthu wapondapo amatelera kapena kugwa.
B. Tsopano ngati tazipeza tidzacita ciani?
A. Tidzazicotsa ndi kubvundikira pa citsime kuti anthu azitunga bwino madzi.
B. Ndi nzelu yabwino iyo tiye tipite.

III PRACTICE

a) One trainee to ask another trainee how they maintain the wells in Katete.

b) Ask trainees to construct their own sentences using the expression "KUONEKA NGATI/KUONEKA MONGA.

C) Trainees to find out from their host families how to construct and maintain a well in their village.

IV TASK

Trainees to find out from their host families how they construct and maintain the wells in their villages.

NYANJA

TRAINEE'S BOOK

LESSON 4:	TECHNICAL COMPETENCY
LEVEL:	INTERMEDIATE
TOPIC:	WATER/SANITATION
COMPETENCY:	TO BE ABLE TO EXPLAIN HOW TO MAINTAIN A WELL.

I. MOTIVATION

SCENARIO: Shawn explains to Kathumba people on how to maintain a well.

1. DIALOGUE

Shawn	:	Muli bwanji kuno anzanga?
A mwakathumba	:	Tili bwino. Fikani.
Shawn	:	Inde anzanga, lelo nabwera kuti tiphunzitsane pa zakasungidwe ka zitsime. Muyenera kuyendera zitsime masiku onse.
A mwakathumba	:	Cifukwa ndi ciani?
Shawn	:	Cifukwa ngati zitsime zayamba kupanga ming'alu dziwani kuti zilipafupi kuonongeka, ndiponso ndicosayesa kuponda pothela pa citsime cimene cilibe cibvundikilo cifukwa ungathilemo dothi kapenanso kugweramo.
A mwakathumba	:	Zikomo kwambiri potidziwitsako zonse izi ndipo tidzadziwitsako onse am'mudzi kuti tizisunga bwino zitsime.
Shawn	:	Cabwino tsalani bwino.

2. CULTURAL NOTES

a) Kale amuna ndiwo amakumba zitsime, koma lelo akazinso amakumba zitsime.
Sometime back only men used to sink wells but nowadays even women do it.

b) Kutunga madzi ku citsime ndi nchito ya akazi pokhapo ngati mwamuna sanakwatire.
Drawing water from the stream or wells is only a woman's job, unless a man is a bachelor.

II EXPLOITATION

VOCABULARY: Words and expressions related to the well

GRAMMAR: Kuoneka Ngati/Monga (To look like)

FUNCTION : Explaining how to maintain a well.

1. VOCABULARY

Citsime	-	a well
M'gomo/cibekete	-	water container
Kukumba	-	to dig
Kutunga	-	to draw water
Kuguza	-	to pull
Madzi	-	water
Kugamuka	-	to fall apart
M'ng'alu	-	a crack
Citsekero/cibvundikiro	-	cover/lid
Cithini	-	a tin
Nthambo	-	a rope
Kusenza	-	to carry on the head
Kutula	-	to remove from head

2. GRAMMAR

A. Citsime ici caoneka monga cingagamuke.
This well looks as if it will collapse.
B. Zibekete izi zioneka ngati zadooka.
These bucket looks as if they have holes.
C. Nthambo iyi iwoneka ngati yafupika
This rope looks as if it is short
D. Thabwa la pacitsime monga la thyoka.
The planks for the well looks as if it is broken.

3 FUNCTION

Explaining how to maintain a well.

III PRACTICE

a) Ask another trainee on how they maintain the wells in Katete.

b) Construct their own sentences using the expression "KUONEKA NGATI/KUONEKA MONGA.

C) Make a dialogue in pairs on good maintenance of a well.

IV TASK

Find out from your host families how they construct and maintain the wells in their villages.

V SELF EVALUATION

I can explain how to maintain a well.

- Yes
- Not yet

NYANJA

TRAINER'S BOOK

LESSON 5:	TECHNICAL COMPETENCY
LEVEL:	INTERMEDIATE
TOPIC:	HEALTH
COMPETENCY:	TO BE ABLE TO EXPLAIN TO MOTHERS HOW TO PREPARE ORS.

I. MOTIVATION

SCENARIO: Volunteer Ruth arrives in Chiparamba and explains to mothers how to prepare ORS.

1. Trainees listen to the dialogue.

Ruth	:	Muli bwanji nonse?
Women	:	Tili bwino.
Ruth	:	Lelo tidzaphunzila kapangidwe ka madzi amoyo. Madzi amoyo ndi mankhwala obwezela madzi ndi mphamvu mthupi ngati munthu atulula. Muyenera kukonzekela mcele, shuga, sapuni, mphika, madzi ndi moto.
Women	:	Kodi madzi a moyo apanga bwanji?
Ruth	:	Gadutsani madzi pa moto. Tengani lita imodzi ya madzi wogadutsa. Ikani masapuni anai akulu ashuga ndi sapuni imodi ikulu ya mcele. Vundulani bwino. Akazizila madzi mungathe kupatsa odwala kuti amwe .
Women	:	Zikomo kwambiri.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

a) In villages some people do not boil water for drinking.

II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION : Explaining how to prepare ORS.

1. VOCABULARY

Trainer explains the dialogue of the Motivation and makes extensions from it, writes new words, reads, explains and practices.

Kupanga
kutulula
kukonzekela
kugadutsa
kuvundula
kuzizila
kupatsa
kumwa
mankhwala
mphamvu
moto
odwala

GLOBAL COMPREHENSION QUESTIONS

a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

- Kodi madzi amoyo ndi mankwala aciani?
- Chulani zinthu zofunika po panga madzi amoyo?

2. GRAMMAR

IMPERATIVES (Revision)

i) Trainer writes the following sentences on the board, reads and explains them to revise strong and polite commands.

	Strong Command	Polite Command
1.	Bweletsa madzi	Bweletsako madzi
2.	Ikani mcele	ikankoni mcele
3.	Vundula shunga	vundulako shuga
4.	Mwani mankhwala	mwaniko mankhwala.

b) Trainer writes infinitives on the flash cards and gives trainees to form commands.

LOCATIVES (Revision)

i) Ikani shuga mu madzi.
ii) Ika madzi pa chitofu.
iii) Gadutsani madzi pa moto.
iv) Ndidzapita kuchipatala.

c) Trainer asks trainees to form their own sentences using the locatives mu, pa, and ku.

3 FUNCTION

a) Trainer writes this dialogue, reads, explains and makes extensions.

A. Bwanji m'nzanga?
B. Pang'ono.
A. Ndi ciani cikubvuta?
B. M'mimba mwandipweteka. Ndikutululula kwambiri. Tsopano ndifuna kupita kwa sing'ang'a acimunthu.
A. Iyai m'nzanga, gadutsa madzi pa moto, usakanize mcele ndi shuga. Akazizila umwe. Udzakhala bwino.
B. Zikomo kwabiri.

b) Trainees to write a dialogue on the preparation of ORS.

III PRACTICE

a) Fill in the blanks with either an imperative/command or locative.

1. ----------mcele ndi shuga (kubweletsa)
2. Ika m'phika ------ chitofu
3. Ika madzi ----------m'phika
4. ----------lita imodzi ya madzi (kutenga)
5. --------(kuika) madzi ----------moto.

ii. Trainees to list what is needed to prepare ORS

IV TASK

Trainer asks trainees to go to a shanty compound, introduce themselves and talk to people about the importance of ORS.

NYANJA

TRAINEE'S BOOK

LESSON 5:	TECHNICAL COMPETENCY
LEVEL:	INTERMEDIATE
TOPIC:	HEALTH
COMPETENCY:	TO BE ABLE TO EXPLAIN TO MOTHERS HOW TO PREPARE ORS.

1. MOTIVATION

SCENARIO: Volunteer Ruth arrives in Chiparamba and explains to mothers how to prepare ORS.

1. DIALOGUE.

Ruth	:	Muli bwanji nonse?
Women	:	Tili bwino.
Ruth	:	Lelo tidzaphunzila kapangidwe ka madzi amoyo. Madzi amoyo ndi mankhwala obwezela madzi ndi mphamvu mthupi ngati munthu atulula. Muyenera kukonzekela mcele, shuga, sapuni, mphika, madzi ndi moto.
Women	:	Kodi madzi a moyo apanga bwanji?
Ruth	:	Gadutsani madzi pa moto. Tengani lita imodzi ya madzi wogadutsa. Ikani masapuni anai akulu ashuga ndi sapuni imodi ikulu ya mcele. Vundulani bwino. Akazizila madzi mungathe kupatsa odwala kuti amwe .
Women	:	Zikomo kwambiri.

2. CULTURAL NOTES

a) M'midzi anthhu ena samagadutsa madzi yakumwa.
In villages some people do not boil water for drinking.

II EXPLOITATION

VOCABULARY: Words and expressions related to preparation of ORS.

GRAMMAR: Imperatives + locatives (Revision)

FUNCTION : Explaining how to prepare ORS.

1. VOCABULARY

Kupanga	-	to make
kutulula	-	diarrhoea
kukonzekela	-	to prepare
kugadutsa	-	to boil
kuvundula	-	to stir
kuzizila	-	to be cold
kupatsa	-	to give
kumwa	-	to drink
mankhwala	-	medicine
mphamvu	-	power
moto	-	fire
odwala	-	a sick person

2. GRAMMAR

IMPERATIVES (Revision)

i) When you drop 'ku' from an infinitive it becomes a strong command.

ii) When you add 'ko' to a strong command it becomes a polite command.

Infinitive	Strong Command	Polite Command
Kubweletsa (to bring)	Bweletsa madzi (bring water)	Bweletsako madzi (Please bring water)
Kusakaniza (to mix)	Sakanizani (mix)	Sakanizankoni (please mix)

Strong Command	Polite Command
Bweletsa madzi (bring water)	Bweletsani Madzi (please bring water)
Ika mcele (put some salt)	Ikako mcele (please put some salt)
Vundula shuga (stir the sugar)	vundulako shuga Please stir the sugar)

b) Second Person plural

i)	Bweletsani madzi -bring some water	Bweletsankoni madzi -please bring some water
ii)	Ikani mcele - put some salt	Ikankoni mcele -please put some salt
iii)	Vundulani shuga -stir the sugar	Vundulankoni shuga -please stir the sugar
iv)	Sakaniza mcele ndi shuga -mix salt and sugar	Sakanizankoni mcele ndi shuga -please mix salt and sugar

RULE: drop the 'i' in 'm' and add koni e.g.

Vundula + ni = Vundulani (stir)	Vundulan + nkoni = Vundulankoni (Please stir)

b) Trainees to make commands from infinitives on the flash cards.

LOCATIVES (Revision)

i) Ikani shuga mu madzi.
put sugar in the water
ii) Ika madzi pa chitofu.
put water on the stove
iii) Gadutsani madzi pa moto.
Boil water on the fire
iv) Ndidzapita ku chipatala.
I will go to Chipata

c) Form sentences using the locatives mu, pa, and ku.

3 FUNCTION

Preparation of ORS.

III PRACTICE

a) Fill in the blanks with either an imperative/command or locative.

1. ----------mcele ndi shuga (kubweletsa)
2. Ika m'phika ------ chitofu
3. Ika madzi ----------m'phika
4. ----------lita imodzi ya madzi (kutenga)
5. --------(kuika) madzi ----------moto.

IV TASK

Go to a shanty compound, introduce yourself and talk to people about the importance of ORS.

NYANJA

TRAINER'S BOOK

LESSON 6: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATER/SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO TALK ABOUT THE WATERBORNE DISEASES AND THEIR CAUSES IN ZAMBIA.

I. MOTIVATION

SCENARIO: Two volunteers, Ruth, who has worked in Zambia for a year and Dean, who is just starting this year, discuss some waterborne diseases.

1. Trainees listen to the dialogue.

Ruth	:	Bwanji Dean?
Dean	:	Pangono, Ruth. Nditulula kwambiri.
Ruth	:	Bwinotu. Angakhale matenda oopsya. Mwina unamwa madzi adothi.
Dean	:	Ooh inde! Ndinamwa madzi amu m'tsinje ku maliro dzulo.
Ruth	:	Madzi otele amakhala ndi tizilombo tambili tomwe timafalitsa matenda osiyanasiyana.
Dean	:	Ehe, monga kutululula. Tandikumbutsako kodi matenda yena ndi yotani?
Ruth	:	Pali akolela, adisentili ndi ataifodi, matenda omwe amabwela ngati munthu amwa madzi osawiritsa.
Dean	:	Cabwino. Ndipo likodzo limabwela ngati munthu asamba mu m'tsinje m'mene odwala matendawa anakodzela.
Ruth	:	Ndi umbuli wotere tifunika kugonjetsa.
Dean	:	Wanenetsa.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

Villagers would deal quite adequately with typhoid, fever dysentry and bilharzia using traditional medice but they would not cope with a cholera epidemic.

II EXPLOITATION

VOCABULARY: Names of common waterborne diseases, their causes and related expressions.

GRAMMAR: Kubwela ngati (caused when) and otere (such).

FUNCTION: Discussing waterborne diseases and their causes.

1. VOCABULARY

Trainer explains the dialogue of the Motivation and makes extensions from it, writes new words, reads, explains and practices.

Kolela (Cizuulu)
kutulula
taifodi
likodzo
disentili
kuopsya
Kufalitsa
kugadutsa madzi
kuwiritsa madzi
Kuphika madzi.
kupewa
kucingiliza
Kuteteza
Madzi ogadutsa/owiritsa/ophika
Tizilombo
Kuyenera
Kufunika
osiyanasiyana
kukona

a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

- Kodi ndi bvuto lanji lipezeka mu madzi amu m'tsime?
- Kodi matenda akolela, ataifodi ndi adisentili amabwela ngati munthu watani ?

2. GRAMMAR

i) Trainer writes the following sentences on the board, reads and explains them.

a) KUBWELA NGATI (WHEN)

i) Malungo amabwela ngati munthu alumiwa na udzudzu.

ii) Cizuulu cimabwela ngati munthu amwa madzi osagadutsa.

iii) Kutulula kumabwela ngati munthu adya zauve.

agr. + mabwela ngati munthu

b) -otere' (such)

i) Nyumba ilibe mazenera. (Nyumba) <u>yotere</u> siyifunika.

ii) Zakudya zili ndi uve. Zakudya <u>zotere</u> ndi zoipa.
iii) Cimanga ndi cowola. (Cimanga) <u>cotere</u> sicabwino.
iv) Ndi malo audzudzu. (Malo) <u>wotere</u> ndi oopsya.
v) Kutulula kwanyanya. (Kutulula) <u>kotere</u> kumapha.

NB. Noun agreement of -'otere'.

3. FUNCTION

a) Trainer write, reads and explains this dialogue.

A. Nkwabwino?
B. Ai m'nzanga. Mung'ono wanga ali mu cipatala. Anapita kukawedza nsomba sabata latha. Anabwela odwala m'mimba mwakamwazi. Atulula magazi.
A. Pepa m'nzanga. Kodi awo simatenda ocokela ku madzi?
B. Inde kumwa madzi osagadutsa.
A. Osada nkhawa. Malinga alandila thandizo ku cipatala.
B. Zikomo. Ndamvera kuti Petulo ali ndi likodzo. Akodza magazi.
A. Caipa.

III PRACTICE

1. Trainer asks trainees to construct sentences using :-

a) Kubwela ngati (2 sentences)
b) -Otere (2 sentences)

2. Trainer asks trainees to make a dialogue, one pretending that he/she is suffering from a waterborne disease and the other sympathises and gives advice.

V TASK

Trainer asks trainees to meet people around and find out how much they know about common waterborne diseases and their causes.

NYANJA

TRAINEE'S BOOK

LESSON 6: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATER/SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO TALK ABOUT THE WATERBORNE DISEASES AND THEIR CAUSES IN ZAMBIA.

I. MOTIVATION

SCENARIO: Two volunteers, Ruth, who has worked in Zambia for a year and Dean, who is just starting this year, discuss some waterborne diseases.

1. DIALOGUE.

Ruth	:	Bwanji Dean?
Dean	:	Pangono, Ruth. Nditulula kwambiri.
Ruth	:	Bwinotu. Angakhale matenda oopsya. Mwina unamwa madzi adothi.
Dean	:	Ooh inde! Ndinamwa madzi amu m'tsinje ku maliro dzulo.
Ruth	:	Madzi otele amakhala ndi tizilombo tambili tomwe timafalitsa matenda osiyanasiyana.
Dean	:	Ehe, monga kutulula. Tandikumbutsako kodi matenda yena ndi yotani?
Ruth	:	Pali akolela, adisentili ndi ataifodi, matenda omwe amabwela ngati munthu amwa madzi osawiritsa.
Dean	:	Cabwino. Ndipo likodzo limabwela ngati munthu asamba mu m'tsinje m'mene odwala matendawa anakodzela.
Ruth	:	Ndi umbuli wotere tifunika kugonjetsa.
Dean	:	Wanenetsa.

2. CULTURAL NOTES

Ku mudzi anthu angathe kucilitsa matenda ataifodi, disentili ndi likodzo ndi mankhwala aciboi, koma sangakwanitse konse kucilitsa kolela.
Villagers would deal quite adequately with typhoid, fever, dysentry and bilharzia using traditional medice but they would not cope with a cholera epidemic.

II EXPLOITATION

VOCABULARY: Names of common waterborne diseases, their causes and related expressions.

GRAMMAR: Kubwela ngati (caused when) and otere (such).

FUNCTION: Discussing waterborne diseases and their causes.

1. VOCABULARY

Kolela (Cizuulu)	-	Cholera
kutululula	-	diahrroea
taifodi	-	typhoid fever
likodzo	-	bilharzia
disentili	-	dysentry
kuopsya	-	deadly/dangerous
Kufalitsa	-	to spread
kugadutsa madzi	-	to boil water
kuwiritsa madzi	-	to boil water
Kuphika madzi	-	to boil water
kupewa/kucingiliza	-	to prevent
Matenda	-	diseases
Madzi ogadutsa	-	boiled water
Tizilombo	-	germs
Kuyenera	-	to be necessary/appropriate
Kufunika	-	to be required
osiyanasiyana	-	various/different kinds

ı	-	to irinate
Malungo	-	malaria fever
Matenda am' madzi	-	waterborne diseases.

2. GRAMMAR

a) AGRI. MABWELA NGATI MUNTHU

i) Malungo amabwela ngati munthu alumiwa na udzudzu.
Malaria fever is caused by mosquito bites.

ii) Cizuulu cimabwela ngati munthu amwa madzi osagadutsa.
Cholera is caused when a person drinks unboiled water.

iii) Kutululula kumabwela ngati munthu adya zauvwe.
Diahrroea is caused by eating dirty food.

b) Noun agreement of -otere' (such)

i) Nyumba ilibe mazenera. (Nyumba) <u>yotere</u> siyifunika.
The house has no windows. Such (a house) is not good.

ii) Zakudya zili ndi uve. Zakudya <u>zotere</u> ndi zoipa.
The food is dirty. Such (food) is not good.

iii) Cimanga ndi cowola. (Cimanga) <u>cotere</u> sicabwino.
The maize is rotten. Such (maize) is not good.

iv) Ndi malo audzudzu. (Malo) <u>wotere</u> ndi oopsya.
The area is infested with mosquitoes. Such (an area) is dangerous.

v) Kutululula kwanyanya. (Kutululula) <u>kotere</u> kumapha.
Diarrhoea is getting worse. Such (diarrhoea) kills..

3. <u>FUNCTION</u>

Discussing water-borne diseases.

III PRACTICE

1. Trainees to construct sentences using :-

   a) Kubwela ngati (2 sentences)
   b) -Otere (2 sentences)

2. Trainees to make a dialogue, one pretending that he/she is suffering from a waterborne disease and the other sympathises and gives advice.

V TASK

Trainees to meet people around and find out how much they know about common waterborne diseases and their causes.

VI SELF EVALUATION

I can talk about common waterborne diseases and their causes.

- Yes
- Not yet

NYANJA

TRAINER'S BOOK

LESSON 7: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATERBORNE DISEASES

COMPETENCY: TO BE ABLE TO GIVE ADVICE ON THE PREVENTIVE MEASURES AND TREATMENT OF WATERBORNE DISEASES.

1. MOTIVATION

SCENARIO: Dean explains to Chimwemwe of Mwani, preventive measures and treatment of waterborne diseases.

1. Trainees listen to the dialogue.

Dean	:	Bwanji acikulile?
Chimwemwe	:	Pang'ono ndimvera mmimba kutsina.
Dean	:	Kodi unadya ciani dzulo?
Chimwemwe	:	Sindinadye ciliconse dzulo, koma ndinamwa madzi kwambiri.
Dean	:	Kodi madzi amene unamwa anali ophikidwa kapena iyai?
Chimwemwe	:	Iyai sanali ophikidwa.
Dean	:	Inde, madzi akumwa ayenera kuphikidwa nthawi zonse cifukwa ngati simutelo mudzayamba kudwala matenda monga kolela, likodzo ndi m'mimba mwa kamwazi.
Chimwemwe	:	Kodi! iyai ndithu ndamvetsa kwambiri ndipo sindidzayesanso kumwa madzi yosaphika cifukwa angandipatse matenda.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

Most people in villages do not boil water for drinking.

II EXPLOITATION

VOCABULARY: Words and expressions related to water and waterborne diseases.

GRAMMAR: Ngati + negative + pp + telo
Ngati + pp + telo

FUNCTION : Discussing waterborne diseases.

1. VOCABULARY

Trainer explains the dialogue of the Motivation and makes extensions from it, writes new words, reads, explains and practices.

Kolela (Cizuulu)
pang'ono
kutsina
likodzo
kumvera
kapena
kuno
kwathu
kudziwa
kuyenera
kutelo
kuyamba
mmimba mwa kamwazi
kuyesa
kupatsa

a) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

i Ndi ciani ciwawa Chimwemwe?
ii Kodi anadya ciani dzulo?
iii Kodi anamwa madzi?

2. GRAMMAR

Trainer writes the following sentences on the board, reads explains and makes extensions.

a) Ngati + negative + pp + telo
Ngati + pp + telo

i) Ndiziphika madzi akumwa ngati nditelo ndidzakhala wa umoyo.

ii) Uzisesa pa citsime ngati sutelo mudzagwela dothi.

iii) Azimwa madzi ophika ngati satelo adzadwala.

iv) Tizilima pacitsime ngati titelo padzakhala pa udongo.

3. <u>FUNCTION</u>

a) Trainer write, on the board the dialogue, reads, explains and makes extensions.

A. Upita kuti Manase?
B. Kukatunga madzi ku mtsinje.
A. Ku mtsinje! ndiye kuti mulibe zitsime m'mudzi mwanu?
B. Iyai mulibe.
A. Koma ndibwino kuti muzimwa madzi a m'citsime asati amu mtsinje cifukwa mAdzi a mu mtsinje ali ndi tizilombo.

III PRACTICE

a) Trainer asks trainees to make a dialogue on how to prevent waterborne diseases.

b) Trainer tells trainees to list down names of waterborne diseases.

c) Trainer tells trainees to make sentences of their own using NGATI -TELO

V TASK

Trainer asks trainees to find out from their host families if they always boil drinking water.

TRAINEE'S BOOK

LESSON 7: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: WATERBORNE DISEASES

COMPETENCY: TO BE ABLE TO GIVE ADVICE ON THE PREVENTIVE MEASURES AND TREATMENT OF WATERBORNE DISEASES.

I. MOTIVATION

SCENARIO: Dean explains to Chimwemwe of Mwami, preventive measures and treatment of waterborne diseases.

1. DIALOGUE

Dean	:	Bwanji acikulile?
Chimwemwe	:	Pang'ono ndimvera mmimba kutsina.
Dean	:	Kodi unadya ciani dzulo?
Chimwemwe	:	Sindinadye ciliconse dzulo, koma ndinamwa madzi kwambiri.
Dean	:	Kodi madzi amene unamwa anali ophikidwa kapena iyai?
Chimwemwe	:	Iyai sanali ophikidwa.
Dean	:	Inde, madzi akumwa ayenera kuphikidwa nthawi zonse cifukwa ngati simutelo mudzayamba kudwala matenda monga kolela, likodzo ndi m'mimba mwa kamwazi.
Chimwemwe	:	Kodi! iyai ndithu ndamvetsa kwambiri ndipo sindidzayesanso kumwa madzi yosaphika cifukwa angandipatse matenda.

2. CULTURAL NOTES

Anthu ambiri m'midzi sakumwa madzi ophika
Most people in villages do not boil water for drinking.

II EXPLOITATION

VOCABULARY: Words and expressions related to water and waterborne diseases.

GRAMMAR: Ngati + negative + pp + telo
Ngati + pp + telo

FUNCTION : Discussing waterborne diseases.

1. VOCABULARY

Kolela (Cizuulu)	-	Cholera
pang'ono	-	not so well
kutsina	-	to ache
likodzo	-	Bilhazia
kumvera	-	to feel
kapena	-	may be
kuno	-	here
kwathu	-	at home
kudziwa	-	to know
kuyenera	-	must
kutelo	-	like that
kuyamba	-	to begin
mmimba mwa kamwazi	-	dysentry
kuyesa -	-	try
kupatsa -	-	to give

2. GRAMMAR

RULE

a) Ngati + negative + pp + telo
Ngati + pp + telo

i) Ndiziphika madzi akumwa ngati nditelo ndidzakhala wa umoyo.
I will be boiling drinking water, if I do so, I will be healthy.

ii) Uzisesa pa citsime ngati sutelo mudzagwela dothi.
You should sweep the surrounding of the well, if you don't do that dirt will fall in.

iii) Azimwa madzi ophika ngati satelo adzadwala.
He should drink boiled water, if he does not do so, he will fall ill.

iv) Tizilima pacitsime ngati titelo padzakhala pa udongo.
We should clean the surrounding of the well, if we do so, it will be clean.

3. <u>FUNCTION</u>

Discussing waterborne diseases.

III PRACTICE

a) Make a dialogue in pairs on how to prevent waterborne diseases.

b) List down names of waterborne diseases.

c) Make sentences of your own using NGATI - TELO

V TASK

Trainees to find out from their host families if they always boil drinking water.

NYANJA

TRAINER'S BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION

COMPETENCY: TO BE ABLE TO IDENTIFY THE NECESSARY STEPS IN THE CONSTRUCTION OF PIT LATRINES.

I. MOTIVATION

SCENARIO: A villager, Chingaipe approaches Volunteer Robert to brief him on the necessary steps in the construction of a pit latrine.

1. Trainees listen to the dialogue.

Chingaipe	:	Pepani wawa. Ndifunseko. Kodi ndingatani pomanga cimbudzi?
Robert	:	Ico ndicapafupi. Coyamba uyenera kusankha malo abwino. Utatelo, pima utali ndi ufupi wa cimbudzi.
Chingaipe	:	Nanga zinanso ndi zotani?
Robert	:	Uyenela kukhokhomera zikhomo m'mangondya anai ndi kumanga bwino pamwamba kuti zipupa zisagwe pokumba. Utamanga, kumba mpaka dzenje litalike.
Chingaipe	:	Ndi ciani ndingaike pamwamba pa dzenjelo?
Robert	:	Ika mitengo. Potsilizila manga kanyumba ndi kuika denga.
Chingaipe	:	Zikomo kwambili tsala bwino.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

1. Most rural residents are without proper toilets and instead go into the bush.

2. In villages, toilets are normally built behind the house.

II EXPLOITATION

VOCABULARY: Words and expression related to latrines.

GRAMMAR: Use of 'after' pp + ta + root + a

FUNCTION : Construction of latrines.

1. VOCABULARY

Trainer explains the dialogue of the Motivation and makes extensions from it, writes new words, reads, explains and practices.

Kufunsa
Kufotokoza
kumanga
Capafupi
Kusankha
Malo
Kacitidwe
Kukhokhomera
Zikhomo
Kugwa
Potsilizila
Denga
Kukonza

b) Trainer reads the dialogue in Motivation once more and asks the following global comprehension questions.

- Kodi Chingaipe anali kufuna ciani?
- Chulani zofunika kutsatila pomanga zimbudzi.

2. GRAMMAR

a) The use of "after"

Rule: pp + a + root + a

i) Ungathe kumanga cimbudzi <u>utapeza</u> malo abwino.

ii) Anaik. denga at... anga zipupa.
iii) Titakumba dzenje. tiyenera kuika mitengo pamwamba.
iv) Munabweletsa mitengo atatha kumanga cimbudzi.

3. FUNCTION

a) Trainer write. reads and explains this dialogue.

A. Bwanji m'nzanga Shawn?
B. Nkhasako.
A. Ine ndaganiza kuti ndimange cimbudzi. Kodi ndingatani kuti nditero?
B. Coyamba uyenela kupeza zitsulo zogwilitsa nchito monga wilibala, piki, khasu nthambo, fosholo, sando ndi zina zotere.
A. Nanga ndikapeza zitsulozi ndidzatani?
B. Kumba dzenje, ndipo umange kanyumba, ndi kuika denga pamwamba.

b) Trainer asks trainees to read and dramatise the dialogue.

III PRACTICE

1. Trainer asks trainees to construct sentences using :-

"ta" (after)

2. Trainer asks trainees to list down all the necessary steps in the construction of pit latrines.

3. Trainer asks trainees to make a short dialogue in pairs.

V TASK

Trainer asks trainees to go to nearby shanty compounds and explain to people the necessary steps in the construction of pit latrines.

NYANJA

TRAINEE'S BOOK

LESSON 8: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION

COMPETENCY: TO BE ABLE TO IDENTIFY THE NECESSARY STEPS IN THE CONSTRUCTION OF PIT LATRINES.

I. MOTIVATION

SCENARIO: A villager, Chingaipe approaches Volunteer Robert to brief him on the necessary steps in the construction of a pit latrine.

1. DIALOGUE.

Chingaipe : Pepani wawa. Ndifunseko. Kodi ndingatani pomanga cimbudzi?
Robert : Ico ndicapafupi. Coyamba uyenera kusankha malo abwino. Utatelo, pima utali ndi ufupi wa cimbudzi.
Chingaipe : Nanga zinanso ndi zotani?
Robert : Uyenela kukhokhomera zikhomo m'mangondya anai ndi kumanga bwino pamwamba kuti zipupa zisagwe pokumba. Utamanga, kumba mpaka dzenje litalike.
Chingaipe : Ndi ciani ndingaike pamwamba pa dzenjelo?
Robert : Ika mitengo. Potsilizila manga kanyumba ndi kuika denga.
Chingaipe : Zikomo kwambili tsala bwino.

2. CULTURAL NOTES

1. Anthu ambiri m'midzi alibe zimbudzi zabwino koma amapita mthengo kukadzithandiza.
Most rural residents are without proper toilets and instead go into the bush.

2. M'midzi zimbudzi amamangila kumbuyo kwa manyumba.
In villages, toilets are normally built behind the house.

II EXPLOITATION

VOCABULARY: Words and expression related to latrines.

GRAMMAR: Use of 'after' pp + ta + root + a

FUNCTION : Construction of latrines.

1. VOCABULARY

Kufunsa	-	to ask
Kufotokoza	-	to explain
kumanga	-	to build
Capafupi	-	something easy
Kusankha	-	to choose
Malo	-	place
Kacitidwe	-	how to be done
Kukhokhomera	-	to nail/hammer
Zikhomo	-	pegs
Kugwa	-	to fall
Potsilizila	-	at last/finally
Denga	-	root
Kukonza	-	to clear

2. GRAMMAR

a) The use of "after"

Rule: pp + a + root + a

i) Ungathe kumanga cimbudzi utapeza malo abwino.
You can build the toilet after finding a good beer.
ii) Anaika denga atatsiliza kumanga zipupa.
They put the roof after completing building the walls.
iii) Titakumba dzenje, tiyenera kuika mitengo pamwamba.

digging the pit, we mus. put the p...

iv) Munabweletsa mitengo atatha kumanga cimbudzi.
They brought the poles after they had completed building the latrine.

3. FUNCTION

Dialogue.

III PRACTICE

1. Trainees to construct sentences using :-

"ta" (after)

2. Trainees to list down all the necessary steps in the construction of pit latrines.

3. Trainees to make a short dialogue in pairs.

V TASK

Trainees to go to nearby shanty compounds and explain to people the necessary steps in the construction of pit latrines.

NYANJA.

TRAINER'S BOOK

LESSON 9: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO EXPLAIN GOOD SUSTAINABLE HEALTH ACTIVITIES TO WOMEN ESPECIALLY.

I. MOTIVATION

SCENARIO: A health worker addresses the village women on sustainable good health activities.

1. Trainees listen to the dialogue.

Health Worker	:	Tiwaone azimai nonse. Akumpando. Cacikulu ndabwela kuti tikambilane pa zofunika kucita inu azimai poteteza matenda.
Women Folk	:	Kodi ndi zinthu zotani tiyenera kutsatira?
Health Worker	:	Coyamba, pezani njira zopewelamo matenda oopsya.
Women Folk	:	Kodi izi ndi njira zotani?
Health Worker	:	Izi ndi njira monga kusesa m'nyumba kuti mukhale mwaukhondo, kulambula ndi kukhwapa udzu pa bwalo pocingiliza malungo ndi kusamba m'manja musanayambe kudya, kapena mukacoka ku cimbudzi.
Women Folk	:	Yayi izo zamveka. Kungakhale cina?
Health Worker	:	Inde comaliza ndi kuyanganitsitsa nthawi zonse kuti njirazi zithandiza kulimbitsa umoyo wabwino mu mabanja mwanu.
Women Folk	:	Cabwino wawa.

2. Trainer reads and explains the dialogue using gestures.

3. CULTURAL NOTES

1. Most village women are willing enough to learn about the hygienic way of living but there are some old women who are totally oposed to this.

II EXPLOITATION

VOCABULARY : Words and expression related to activities that sustain good community/family health.

GRAMMAR : NDI CABWINO + (INF) (It's good..) SICABWINO + (INF) (It's not good..)

FIUNCTION : Discussing activities that promote good family health.

1. VOCABULARY

a) Trainer explains the dialogue of Motivation, makes extensions, writes new words on the board, explains and practices.

Ulemu
Kukambilana
Kuyenera/kufunika
Kuteteza/kucingilitsa/kupewa
Kutsatira
Kupeza
Oopsya
Kusesa
Ukhondo
Kulambula
Kukhwapa
Udzudzu
Kuyang'anitsitsa
Kulimbikitsa

b) Trainer reads the dialogue in Motivation once again and asks the following global comprehension questions:-

i) Kodi akambilana ciani?
ii) Patsani citsanzo ca njira zolimbikitsa umoyo wabwino.

2. GRAMMAR
Trainer writes the following sentences on the board, reads and uses them to explain NDI CABWINO (It's good) SICABWINO (It's not good).

i) Ndi coyenera kusesa m'nyumba kawilikawili.
ii) Sicabwino kudya cosasamba m'manja.
iii) Kucingiliza banja ku matenda ndi kofunika kwambiri.
iv) Kumwa madzi osaphika sicoyenera.

3. FUNCTION

Trainer writes, reads and explains this dialogue.

A. Timverane azimai nonse. Kodi taphunzila zotani pa tsiku la lelo?
B. Kuti pali zinthu tiyenera kucita kuti tikhale ndi umoyo wabwino.
A. Tachulani zofunika.
B. Cacikulu ndikutsatira njira zogonjetselamo matenda. Ici cidzalimbitsa umoyo wabwino m'mabanja mwathu.

b) Discussing activities that promote good family health.

III PRACTICE

1. Trainer asks trainees to make a dialogue in which they discuss activities that promote good health.

2. Translate the following speech into Nyanja:-

Attention Ladies. We've met here to discuss activities that promote good family health. Here are some of them.
(Timverane azimai. Takumana pano kuti tikambilane pa zimene tingacite pokhala ndi umoyo wabwino mu mabanga. Zina mwa izi ndi izi).

V TASK

Trainer asks trainees to visit some shanty compounds and find out what people do to sustain healthy living.

NYANJA

TRAINEE'S BOOK

LESSON 9: TECHNICAL COMPETENCY
LEVEL: INTERMEDIATE
TOPIC: SANITATION AND HEALTH EDUCATION

COMPETENCY: TO BE ABLE TO EXPLAIN GOOD SUSTAINABLE HEALTH ACTIVITIES TO WOMEN ESPECIALLY.

I. MOTIVATION

SCENARIO: A health worker addresses the village women on sustainable good health activities.

1. DIALOGUE

Health Worker	:	Tiwaone azimai nonse. Akumpando. Cacikulu ndabwela kuti tikambilane pa zofunika kucita inu azimai poteteza matenda.
Women Folk	:	Kodi ndi zinthu zotani tiyenera kutsatira?
Health Worker	:	Coyamba, pezani njira zopewelamo matenda oopsya.
Women Folk	:	Kodi izi ndi njira zotani?
Health Worker	:	Izi ndi njira monga kusesa m'nyumba kuti mukhale mwaukhondo, kulambula ndi kukhwapa udzu pa bwalo pocingiliza malungo ndi kusamba m'manja musanayambe kudya, kapena mukacoka ku cimbudzi.
Women Folk	:	Yayi izo zamveka. Kungakhale cina?
Health Worker	:	Inde comaliza ndi kuyanganitsitsa nthawi zonse kuti njirazi zithandiza kulimbitsa umoyo wabwino mu mabanja mwanu.
Women Folk	:	Cabwino wawa.

2. CULTURAL NOTES

1. Azimai ambili mu midzi ndiodzipeleka kuphunzila za umoyo wamakono wa udongo koma kuli ena acikulile amene safuna kutsatila konse.

   Most village women are willing enough to learn about the hygienic way of living but there are some old women who are totally oposed to this.

II EXPLOITATION

VOCABULARY : Words and expression related to activities that sustain good community/family health.

GRAMMAR : NDI CABWINO + (INF) (It's good..) SICABWINO + (INF) (It's not good..)

FIUNCTION : Discussing activities that promote good family health.

1. VOCABULARY

Ulemu	-	honourable
Kukambilana	-	to discuss
Kuyenera/kufunika	-	to be appropriate/necessa
Kuteteza/kucingiliza/kupewa	-	to prevent
Kutsatira	-	to follow carefully
Kupeza	-	to find
Oopsya	-	deadly/dangerous
Kusesa	-	to sweep
Ukhondo	-	cleaniliness
Kulambula	-	to clear
Kukhwapa	-	to slash grass
Udzudzu	-	mosquitoes
Kuyang'anitsitsa	-	to assess/examine
Kulimbikitsa	-	to sustain

2. GRAMMAR

NDI CABWINO (It's good...) SICABWINO (It's not good...).

i) Ndi coyenera kusesa m'nyumba kawilikawili.
It's necessary to often sweep the house.
ii) Sicabwino kudya cosasamba m'manja.
It's is not good to eat without washing one's hands.
iii) Kucingiliza banja ku matenda ndi kofunika kwambiri.
Protecting the family from diseases is very necessary.
iv) Kumwa madzi osaphika sicoyenera.
Drinking unboiled water is not appropriate/not good.

3. FUNCTION

Discussing activities that promote good family health.

III PRACTICE

1. Make a dialogue in which you discuss activities that promote good health.

2. Translate the following speech into Nyanja:-

Attention Ladies. We've met here to discuss activities that promote good family health. Here are some of them.

V TASK

Trainees to visit some shanty compounds and find out what people do to sustain healthy living.